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**A COMPLETE HISTORY  
OF THE  
LIVES, ACTS, AND MARTYRDOMS  
OF THE  
HOLY APOSTLES,  
AND  
THE TWO EVANGELISTS, ST. MARK AND LUKE.**

**TO WHICH IS ADDED,  
AN INTRODUCTORY DISCOURSE CONCERNING THE THREE GREAT  
DISPENSATIONS OF THE CHURCH, PATRIARCHAL,  
MOAICAL, AND EVANGELICAL.**

**BEING  
A CONTINUATION OF CHRISTIAN ANTIQUITIES.**

**AND  
A BRIEF ENUMERATION AND ACCOUNT OF THE APOSTLES AND THEIR  
SUCCESSORS, FOR THE FIRST THREE HUNDRED YEARS, IN  
THE FIVE GREAT APOSTOLICAL CHURCHES.**

**ALSO,  
A COMPLETE HISTORY  
OF THE  
LIVES, ACTS, DEATHS, AND MARTYRDOMS  
OF THOSE  
WHO WERE CONTEMPORARY WITH, OR IMMEDIATELY SUCCEEDED  
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**LIKEWISE,  
OF THE MOST EMINENT OF  
THE PRIMITIVE FATHERS,  
FOR THE FIRST THREE HUNDRED YEARS.**

**TO WHICH IS ADDED,  
A CHRONOLOGY  
... OF THE  
THREE FIRST AGES OF THE CHRISTIAN CHURCH.**

**BY WILLIAM CAVE, D. D.**

**VOL. II.**

**PHILADELPHIA:**

**PUBLISHED BY SOLOMON WIATT, NO. 104, NORTH SECOND STREET.**

**1810.**

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**APOSTOLICI:**  
  
OR,  
  
**THE HISTORY**  
  
OF THE  
  
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**BY WILLIAM CAVE, D. D. X**

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**Sweeney & McKenzie, Printers.**

**1810.**



ROY W. SMITH  
JULIAN  
VIA AIR

## TO THE READER.

IT is not the least argument for the spiritual and incorporeal nature of human souls, and that they are acted by a higher principle than meer *matter and motion*, their boundless and inquisitive researches after knowledge. Our minds naturally grasp at a kind of omniscience, and not content with the speculations of this or that particular science, hunt over the whole course of nature; nor are they satisfied with the present state of things, but pursue the notices of former ages and are desirous to comprehend whatever transactions have been since time itself had a being. We endeavour to make up the shortness of our lives by the extent of our knowledge; and because we cannot see forwards and spy what lies concealed in the womb of futurity, we look back, and eagerly trace the footsteps of those times that went before us. Indeed to be ignorant of what happened before we ourselves came into the world is, (as *Cicero*<sup>a</sup> truly observes) to be always children, and to deprive ourselves of what would at once entertain our minds with the highest pleasure, and add the greatest authority and advantage to us. The knowledge of antiquity, besides that it gratifies one of our noblest curiosities, improves our minds by the wisdom of preceding ages, acquaints us with the most remarkable occurrences of the Divine Providence, and presents us with the most apt and proper rules and instances that may form us to a life of true philosophy and virtue; History (says *Thucydides*<sup>b</sup>) being nothing else but φιλοσοφία ἐκ παραδείγμα-  
των, *philosophy drawn from examples*; the one is a more

a In *Oratore*, page 268.

b *Ap. Dion Halic. Περὶ λόγων ἑξήλ.* p. 65. Tom. 2.

gross and popular philosophy the other a more subtle and refined history

These considerations, together with a desire to perpetuate the memory of brave and great actions, gave birth to history, and obliged mankind to transmit the more observable passages both of their own and foregoing times to the notice of posterity. The first in this kind was Moses, the great prince and legislator of the Jewish nation, who from the creation of the world conveyed down the records of above 2550 years; the same course being more or less continued through all the periods of the Jewish state. Among the Babylonians they had their public archives, which were transcribed by Berosus the priest of Belus, who composed the Chaldean history. The Egyptians were wont to record their memorable acts upon pillars in hieroglyphic notes and sacred characters, first begun (as they pretend,) by Thouth, or the first of their Mercuries; out of which Manethos, their chief priest, collected his three books of Egyptian dynasties, which he dedicated to Ptolomy Philadelphus, second of that line. The Phœnician history was first attempted by Sanchoniathon, digested partly out of the annals of cities, partly out of the books kept in the temple, and communicated to him by Jerombaal, priest of the god Jao: this he dedicated to Abibalus king of Berytus, which Philo Byblius, about the time of the emperor Adrian, translated into Greek. The Greeks boast of the antiquity of Cadmus, Archilochus, and many others, though the most ancient of their historians now extant are Herodotus, Thucydides, and Xenophon. Among the Romans the foundations of history were laid in annals, the public acts of every year being made up by the Pontifex Maximus, who kept them at his own house, that the people upon any emergency might resort to them for satisfaction. These were the *annales maximi* and afforded excellent materials to those who afterwards wrote the history of that great and powerful commonwealth.

But that which of all others challenges the greatest regard both as it more immediately concerns the present

inquiry, and as it contains accounts of things relating to our biggest interests, is the history of the church. For herein, as in a glass, we have the true face of the church in its several ages represented to us. Here we find with what infinite care those divine records, which are the great instruments of our eternal happiness, have through the several periods of time been conveyed down to us; with what a mighty success religion has triumphed over the greatest oppositions, and spread its banners in the remotest corners of the world. With how incomparable a zeal good men have *contended earnestly for that faith which was once delivered to the saints*; with what a bitter and implacable fury the enemies of religion have set upon it, and how signally the Divine Providence has appeared in its preservation, and returned the mischief upon their own heads. Here we see the constant succession of bishops and the ministers of religion in their several stations, *the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs*, who with the most cheerful and composed minds have gone to heaven through the acutest torments. In short, we have here the most admirable examples of a divine and religious life, of a real and unfeigned piety, a sincere and universal charity, a strict temperance and sobriety, an unconquerable patience and submission clearly represented to us. And the higher we go, the more illustrious are the instances of piety and virtue. For however later ages may have improved in knowledge, experience daily making new additions to arts and sciences, yet former times were most eminent for the practice and virtues of a holy life. The divine laws while newly published, had a stronger influence upon the minds of men, and the spirit of religion was more active and vigorous till men by degrees began to be debauched into that impiety and prophaneness, that in these last times has over-run the world.

It were altogether needless and improper for me to consider what records there are of the state of the church before our Saviour's incarnation: it is sufficient to my purpose to inquire by what hands the first affairs of the

Christian church have been transmitted to us. As for the life and death, the actions and miracles of our Saviour, and some of the first acts of his apostles they are fully represented by the evangelical historians. Indeed immediately after them we meet with nothing of this nature, the apostles and their immediate successors, as Eusebius observes <sup>c</sup>) not being at leisure to write many books, as being employed in ministries greater and more immediately serviceable to the world. The first that engaged in this way, was Hegesippus, an ancient and apostolic man (as he in Phocius styles him) an Hebrew by descent, and born (as is probable) in Palestine.<sup>d</sup> He flourished principally in the reign of M. Aurelius, and came to Rome in the time of Anicetus, where he resided till the time of Eleutherius. He wrote five books of ecclesiastical history, which he styled Commentaries of the Acts of the Church, wherein in a plain and familiar style he described the apostles' travels and preachings, the remarkable passages of the church, the several schisms, heresies, and persecutions that infested it from our Lord's death till his own time. But these, alas, are long since lost. The next that succeeded in this province, though the first that reduced it to any exactness and perfection, was Eusebius. He was born in Palestine, about the later times of the emperor Gallienus, ordained presbyter by Agapius bishop of Cæsarea, who suffering about the end of the Dioclesian persecution, Eusebius succeeded in his see. A man of incomparable parts and learning, and of no less industry and diligence in searching out the records and antiquities of the church. After several other volumes in defence of the Christian cause against the assaults both of Jews and Gentiles, he set himself to write an ecclesiastical history, wherein he designed (as himself tells us <sup>e</sup>) to recount from the birth of our Lord till his time the most memorable transactions of the church, the apostolical successions, the first preachers and planters of the gospel, the bishops that presided in the most eminent sees,

ccl. 1. 3. c. 24. p. 94.    d Cod. 232. col. 893.    e Lib. 1. c. 1. p. 3.

the most noted errors and heresies, the calamities that befel the Jewish state, the attempts and persecutions made against the Christians by the powers of the world, the torments and sufferings of the martyrs, and the blessed and happy period that was put to them by the conversion of Constantine the Great. All this, accordingly, he digested in ten books, which he composed in the declining part of his life, and (as Valesius conjectures,<sup>f</sup>) some years after the council of Nice, though when not long before he expressly affirms that history to have been written before the Nicene Synod. How he can herein be excused from a palpable contradiction I cannot imagine. It is true Eusebius takes no notice of that council, but that might be partly because he designed to end in that joyful and prosperous scene of things which Constantine restored to the church (as he himself plainly intimates in the beginning of his history) which he was not willing to discompose with the controversies and contentions of that Synod, according to the humour of all historians, who delight to shut up their histories with some happy and successful period; and partly because he intended to give some account of the affairs of that council in his book *of the life of Constantine the Great*.

The materials wherewith he was furnished for this great undertaking (which he complains were very small and inconsiderable) were besides Hegesippus his commentaries then extant, Africanus his chronology, the books and writings of several fathers, the records of particular cities, ecclesiastical epistles written by the bishops of those times, and kept in the archives of their several churches, especially that famous library at Jerusalem, erected by Alexander, bishop of that place, but chiefly the acts of the martyrs, which in those times were taken at large with great care and accuracy. These, at least a great many of them, Eusebius collected into one volume under the title of Ἀρχαίαι Μαρτυρίων Συλλογή. *A collection of the ancient martyrdoms*; which he refers

<sup>f</sup> Præfat. de Vit. & Script. Euseb.

to at every turn ; besides a particular narrative which he wrote (still extant as an appendage to the eighth book of his ecclesiastical history) *concerning the martyrs that suffered in Palestine*. A great part of these acts by the negligence and unfaithfulness of succeeding times, were interpolated and corrupted, especially in the darker and more undiscerning ages, when superstition had overspread the church, and when ignorance and interest conspired to fill the world with idle and improbable stories, and men took what liberty they pleased in venting the issue of their own brains, insomuch that some of the more wise and moderate, even of the Roman communion have complained not without a just resentment and indignation, that Laertius has written the lives of philosophers with more truth and chasteness, than many have done the lives of the saints. Upon this account a great and general outcry has been made against Simeon Metaphrastes, as the father of incredible legends, and one that has notoriously imposed upon the world by the most fabulous reports. Nay, some to reflect the more disgrace upon him, have represented him as a petty schoolmaster. A charge, in my mind, rash and inconsiderate, and in a great measure groundless and uncharitable. He was a person of very considerable birth and fortune, advanced to the highest honours and offices, one of the premier ministers of state, and as is probable, great chancellor to the emperor of Constantinople ; learned and eloquent above the common standard, and who, by the persuasions not only of some great ones of that time (he flourished under Leo the wise about the year 900, but principally wrote under the reign of his successor) but of the emperor himself, was prevailed with to reduce the lives of the saints into order. To which end by his own infinite labour, and the no less expenses of the emperor, he ransacked the libraries of the empire, till he had amassed a vast heap of volumes. The more ancient acts he passed without any considerable alteration, more than the correcting them by a collation of several copies, and the enlarging some circumstances to render them more plain and easy, as appears by comparing some that are extant

at this day. Where lives were confused and immethodical, or written in a style rude and barbarous, he digested the history into order, and clothed it in more polite and elegant language. Others that were defective in neither, he left as they were, and gave them place amongst his own. So that I see no reason for so severe a censure, unless it were evident, that he took his account of things not from the writings of those that had gone before him, but forged them of his own head. Not to say that things have been made much worse by translations, seldom appearing in any but the dress of the Latin church, and that many lives are laid at his door of which he never was the father, it being usual with some, when they met with the life of a saint, the author whereof they knew not, presently to fasten it upon Metaphrastes. But to return to Eusebius, from whom we have digressed.

His ecclesiastical history, the almost only remaining records of the ancient church, deserves a just esteem and veneration, without which those very fragments of antiquity had been lost, which by this means have escaped the common shipwreck. And indeed S. Hierom, Nicephorus, and the rest do not only build upon his foundation, but almost entirely derive their materials from him. As for Socrates, Sozomen, Theodorit, and the later historians, they relate to times without the limits of my present business, generally conveying down little more than the history of their own times, the church history of those more early ages being either quite neglected, or very negligently managed. The first that to any purpose broke the ice after the reformation, were the centuriators of Magdeburg, a combination of learned and industrious men, the chief of whom were John Wiganus, Matth. Judex, Basilius Faber, Andreas Corvinus, but especially Matth. Flaccius Illyricus, who was the very soul of the undertaking. They set themselves to traverse the writings of the fathers, and all the ancient monuments of the church, collecting whatever made to their purpose, which with indefatigable pains they digested into an ecclesiastic history. This they divided into centuries, and each century into fifteen chapters, into each



## TO THE READER.

As this is a proper classes and repository, they  
 contain whatever concerned the propagation of religion,  
 the persecutions of the Christians, the doctrines  
 and heresies that arose in it, the rites and  
 government, schisms, councils, bishops,  
 either for religion or learning, heretics,  
 the state of the Jews, the religion of  
 the Jews, and the political revolutions of  
 the church. The four first centuries were  
 written in the city of Magdeburg, the rest elsewhere. A  
 diligent diligence and singular use. True it  
 is under some faults and imperfections,  
 with considerable errors and mistakes.  
 For besides that the persons themselves  
 were sometimes betrayed into  
 by the heats and contentions of those  
 it was the first attempt in this kind, and which  
 passed the emendations of a second review; an un-  
 derstanding vast and diffusive, and engaged in while books  
 were more scarce and less correct. Accordingly  
 they modestly enough confess, that they rather attempt-  
 ed a delineation of church-history,<sup>s</sup> than one that was  
 complete and absolute, desiring only to minister oppor-  
 tunity to those who were able and willing to furnish out  
 one more entire and perfect. And yet, take it with all the  
 faults and disadvantages that can be charged upon it,  
 and they bear no proportion to the usefulness and excel-  
 lency of the thing itself.

No sooner did this work come abroad but it made a  
 loud noise and bustle at Rome, as wherein the corruptions  
 and innovations of that church were sufficiently exposed  
 and laid open to the world. Accordingly it was necessa-  
 ry that an antidote should be provided against it. For  
 which purpose Philip Nereus (who had lately founded  
 the oratorian order at Rome) commands Baronius, then  
 a very young man, and newly entered into the *congrega-*

*tion* to undertake it, and in order thereunto, daily to read nothing but ecclesiastical lectures in the oratory. This course he held for thirty years together, several times going over the history of the church. Thus trained up, and abundantly furnished with with fit materials, he sets upon the work itself, which he disposed by way of annals comprising the affairs of the whole Christian world in the orderly series and succession of every year. A method much more natural and historical than that of the centuries. A noble design, and which it were injustice to defraud of its due praise and commendation, as wherein besides whatever occurrences that concern the state of the church, reduced (as far as his skill in chronology could enable him) under their proper periods, he has brought to light many passages of the ancients not known before, peculiarly advantaged herein by the many noble libraries that are at Rome. A monument of incredible pains and labour, as which besides the difficulties of the thing itself. was entirely carried on by his single endeavours, and written all with his own hand, and that too in the midst of infinite avocations, the distractions of a parish cure, the private affairs of his own oratory, preaching, hearing confessions, writing other books, not to mention the many troublesome. though honourable offices and employments, which in the course of the work were heaped upon him. In short, a work it was, by which he had infinitely more obliged the world, than can be well expressed, had he managed it with as much faithfulness and impartiality as he has done with learning and industry. But alas, too evident it is, that he designed not so much the advancement of truth, as the honour and interest of a cause, and therefore drew the face of the ancient church, not as antiquity truly represents it, but according to the present form and complexion of the church of Rome, forcing every thing to look that way, to justify the traditions and practices, and to exalt the supereminent power and grandeur of that church, making both the sceptre and the crosier stoop to the triple crown. This is that that runs almost through every page, and in-

deed both he 'himself, and the writer' of his life, more than once, expressly affirms, that his design was to defend the traditions, and to preserve the dignity of that church against the late innovators, and the labours of the Magdeburgensian centuriators, and that the opposing of them was the occasion of that work. So fatally does partiality and the interest of a cause spoil the most brave and generous undertakings.

What has been hitherto prefaced, the reader, I hope, will not censure as an unprofitable digression, nor think it altogether unsuitable to the present work, whereof 'tis like he will expect some short account. Being some time since engaged, I know not how, in searching after the antiquities of the apostolic age, I was then strongly importuned to have carried on the design for some of the succeeding ages. This I then wholly laid aside, without any further thoughts of resuming it. For experience had made me sufficiently sensible of the difficulty of the thing, and I well foresaw how almost impossible it was to be managed to any tolerable satisfaction ; so small and inconsiderable, so broken and imperfect are the accounts that are left us of those early times. Notwithstanding which, I have once more suffered myself to be engaged in it, and have endeavoured to hunt out, and gather together those ruins of primitive story that yet remain, that I might do what honour I was able to the memory of those brave and worthy men, who were so instrumental to plant christianity in the world, to seal it with their blood, and to oblige posterity by those excellent monuments of learning and piety which they left ~~ed~~ them. I have bounded my account within the ~~three~~ hundred years, notwithstanding the barrenness ~~curity~~ of those ages of the church. Had I con-  
y own ease or credit, I should have commenced  
n from that time, which is the period of my  
undertaking, viz. the following sæculum, when  
nity became the religion of the empire, and the  
as of the church furnish us with large and plentiful

<sup>4</sup> Epist. Ded. ad Sixt. V. Tom. 1. Annal. Prefix.

Hier. Barnab. de vit. Baron. l. 1. c. 18. p. 49. c. 19. p. 43.

materials for such a work. But I confess my humour and inclination led me to the first and best ages of religion, the memoirs whereof I have picked up, and thereby enabled myself to draw the lineaments of as many of those apostolical persons, as concerning whom I could retrieve any considerable notices and accounts of things. With what success, the reader must judge : with whom what entertainment it will find, I know not, nor am I much solicitous. I have done what I could, and am not conscious to myself, that I have been wanting in any point either of fidelity or care. If there be fewer persons here described than the space of almost three hundred years may seem to promise and less said concerning some of them than the reader does expect, he will I presume be more just and charitable than to charge it upon me, but rather impute it to the unhappy fate of so many ancient records as have been lost through the carelessness and unfaithfulness of succeeding times. As far as my mean abilities do reach, and the nature of the thing will admit, I have endeavoured the reader's satisfaction ; and though I pretend not to present him an exact church history of those times ; yet I think I may without vanity assure him, that there is scarce any material passage of church antiquity, of which in some of these lives he will not find a competent and reasonable account. Nor is the history of those ages maimed and lame only in its main limbs and parts, but (what is greatly to be bewailed) purblind and defective in its eyes, I mean, confused and uncertain in point of chronology. The greatest part of what we have is from Eusebius, in whose account of times some things are false, more uncertain, and the whole the worse for passing through other hands after his. Indeed next to the recovering the lost portions of antiquity, I know nothing would be more acceptable, than the setting right the disjointed frame of those times : a cure which we hope for shortly from a very able hand. In the mean time for my own part, and so far as may be useful to the purposes of the following papers, I have, by the best measures I could take in some haste, drawn up a chronology of these three

in France ; the most eminent that suffered there. The emperor's victory in his German wars gained by the Christians' prayers. Severus's temper : his cruelty towards the Christians. The chief of the martyrs under the sixth persecution. Maximinus his immoderate ambition and barbarous cruelty. The author of the seventh persecution. This not universal. The common evils and calamities charged upon the Christians. Decius the eighth persecutor ; otherwise an excellent prince. The violence of this persecution, and the most noted sufferers. The foundations of monachim when laid. The ninth persecution, and its rage under Valerian. The most eminent martyrs. The severe punishment of Valerien : his miserable usage by the Persian king. The tenth persecution begun under Dioclesian, and when. The fierceness and cruelty of that time. The admirable carriage and resolution of the Christians under all these sufferings. The proper influence of this argument to convince the world. The whole concluded with Lactantius's excellent reasonings to this purpose.

THE state of the Christian church in the three first ages of it may be considered under a three fold period : as it was first planted and established by our Lord himself during his residence in the world ; as it was enlarged and propagated by the apostles, and first missionaries of the Christian faith ; and as it grew up and prospered from the apostolic age till the times of Constantine, when the empire submitted itself to Christianity. God, who in former times was pleased by various methods of revelation to convey his will to mankind, *hath in these last days spoken to us by his Son*. For the great blessing of the promised seed after a long succession of several ages being come to its just maturity and perfection, God was resolved *to perform the mercy promised to the fathers, and to remember his holy covenant, the oath which he swore to our father Abraham*. Accordingly, *in the fulness of time God sent his Son*. It was in the declining part of Augustus's reign, when this great ambassador arrived from heaven, to publish to the world the glad tidings of salvation. A period of time (as<sup>a</sup> Origen observes) wisely ordered by the divine Providence. For the Roman empire being now in the highest pitch of its grandeur, all its parts united under a monarchical government, and an universal peace spread over all the provinces of the empire, that had opened a way to a free and uninterrupted

<sup>a</sup> Contr Cels. lib. 2. p. 79.

commerce with all nations, a smoother and speedier passage was hereby prepared for the publishing the doctrine of the gospel, which the apostles and first preachers of religion might with the greater ease and security carry up and down to all quarters of the world. As for the Jews, their minds were awakened about this time with busy expectations of their Messiah's coming: and no sooner was the birth of the holy Jesus proclaimed by the arrival of the eastern magi, who came to pay homage to him, but Jerusalem was filled with noise and tumult, the Sanhedrin was convened, and consulted by Herod, who jealous of his late gotten sovereignty, was resolved to dispatch this new competitor out of the way. Deluded in his hopes of discovery by the magi, he betakes himself to acts of open force and cruelty, commanding all infants under two years old to be put to death, and among them it seems his own son, which made <sup>b</sup> Augustus pleasantly say (alluding to the Jewish custom of abstaining from swine's flesh) *It is better to be Herod's hog than his son.* But the providence of God secured the holy infant, by timely admonishing his parents to retire into Egypt, where they remained till the death of Herod, which happening not long after, they returned.

2. Near thirty years our Lord remained obscure under the retirements of a private life, applying himself, (as the ancients tell us, and the evangelical history plainly intimates) to Joseph's employment, the trade of a carpenter. So little patronage did he give to an idle unaccountable course of life. But now he was called out of his shades and solitudes, and publicly owned to be that person whom God had sent to be the great prophet of his church. This was done at his baptism, when the Holy Ghost in a visible shape descended upon him, and God, by an audible voice testified of him *This is my beloved Son, in whom I am well pleased.* Accordingly, he set himself to declare the counsels of God, *going about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom.* He particularly explained the moral law, and restored it to its just authority and do-

<sup>b</sup> Macrob. Saturnal. l. 2. c. 4. p. 279.

minion over the minds of men, redeeming it from those corrupt and perverse interpretations which the masters of the Jewish church had put upon it. He next insinuated the abrogation of the Mosaic economy, to which he was sent to put a period, to enlarge the bounds of salvation, and admit both Jew and Gentile to terms of mercy : that he came as a mediator between God and man, to reconcile the world to the favour of Heaven by his death and sufferings, and to propound pardon of sin and eternal life to all that by an hearty belief, a sincere repentance, and an holy life, were willing to embrace and entertain it. This was the sum of the doctrine which he preached every where, as opportunity and occasion led him, and which he did not impose upon the world merely upon the account of his own authority and power, or beg a precarious entertainment of it ; he did not tell men they must believe him, because he said he came from God, and had his warrant and commission to instruct and reform the world, but gave them the most satisfactory and convictive evidence, by doing such miracles as were beyond all powers and contrivances either of art or nature, whereby he unanswerably demonstrated, that *he was a Teacher come from God, in that no man could do those miracles which he did except God were with him.* And because he himself was in a little time to return back to heaven, he ordained *twelve, whom he called apostles* as his immediate delegates and vicegerents, to whom he deputed his authority and power, furnished them with miraculous gifts, and left them to carry on that excellent religion which he himself had begun, to whose assistance he joined seventy disciples, as ordinary coadjutors and companions to them. Their commission for the present was limited to *Palestine*, and they sent out only *to seek and to save the lost sheep of the house of Israel.*

3. How great the success of our Saviour's ministry was, may be guessed from that complaint of the pharisees, *Behold the world is gone after him,* <sup>c</sup> people from all parts in such vast multitudes flocking after him, that



they gave him not time for necessary solitude and retirement. Indeed he *went about doing good, preaching the word throughout all Judea, and healing all that were possessed of the devil.* The seat of his ordinary abode was Galilee, residing for the most part (says one of the ancients<sup>d</sup>) in Galilee of the Gentiles, that he might there sow and reap the first fruits of the calling of the Gentiles. We usually find him preaching at Nazareth, at Cana, at Corazin and Bethsaida, and the cities about the sea of Tiberias, but especially at Capernaum, the metropolis of the province, a place of great commerce and traffic. He often visited Judea, and the parts about Jerusalem, whither he was wont to go up at the paschal solemnities, and some of the greater festivals, that so the general concourse of people at those times might minister the fitter opportunity to spread the net, and to communicate and impart his doctrine to them. Nor did he who was to be a common Saviour, and came to break down the partition wall, disdain to converse with the Samaritans, so contemptible and hateful to the Jews. In Sychar, not far from Samaria, he freely preached, and gained most of the inhabitants of that city to be proselytes to his doctrine. He travelled up and down the towns and villages of Cæsarea Philippi, and went into the borders of Tyre and Sidon, and through the midst of the coasts of Decapolis, and where he could not come, the renown of him spread itself, bringing him disciples and followers from all quarters. Indeed *his fame went throughout all Syria, and there followed him great multitudes of people from Galilee, Judea, Decapolis, Idumia, from beyond Jordan, and from Tyre and Sidon.* Nay might we believe the story, so solemnly reported by Eusebius<sup>e</sup> and the ancients (and excepting the silence of the evangelical historians, who recorded only some of the actions and passages concerning our Saviour, I know no wise argument against it) Acbarus prince of Edessa beyond Euphrates, having heard of the fame of our Saviour's miracles, by letters humbly besought him to come over to him, whose letter, together with our Lord's answer, are extant in Eu-

<sup>d</sup> Euseb. Demonstrat. Evang. l. 9. p. 439.

<sup>e</sup> H. Eccl. l. 1. c. 13. p. 31.



sebius, there being nothing in the letters themselves that may justly shake their credit and authority, with much more to this purpose, transcribed (as he tells us) out of the records of that city, and by him translated out of Syriac into Greek, which may give us some account why none of the ancients before him make any mention of this affair, being generally strangers to the language, the customs, and antiquities of those eastern countries.

4. Our Lord having spent somewhat more than three years in the public exercise of his ministry, kept his last passover with his apostles; which done, he instituted the sacramental supper, consigning it to his church as the standing memorial of his death, and the seal of the evangelical covenant, as he appointed baptism to be the federal rite of initiation, and the public *Tessera* or badge of those that should profess his religion. And now the fatal hour was at hand. Being betrayed by the treachery of one of his own apostles, he was apprehended by the officers and brought before the public tribunals. Heavy were the crimes charged upon him, but as false as spiteful. The two main articles of the charge were blasphemy against God, and treason against the emperor: and though they were not able to make them good by any tolerable pretence of proof, yet did they condemn and execute him upon the cross, several of themselves vindicating his innocency, that he was a *righteous man*, and *the Son of God*. The third day after his interment he rose again, appeared to and conversed with his disciples and followers, and having taken care of the affairs of his church, given a larger commission, and fuller instructions to his apostles, he took his leave of them, and visibly ascended into Heaven, and *sat down on the right hand of God, as head over all things to the church, angels, authorities and powers being made subject unto him*.

5. The faith of these passages concerning our Saviour, are not only secured to us by the report of the evangelical historians, and that justified by eye-witnesses, the evidence of miracles, and the successive and

uncontrolled consent of all ages of the church, but (as to the substance of them) by the plain confession of Heathen writers; and the enemies of Christianity. <sup>f</sup> Tacitus tells us, that the author of this religion was Christ, who under the reign of Tiberius was put to death by Pontius Pilate, the procurator of Judea: whereby, though this detestable superstition was suppressed for the present, yet did it break out again, spreading itself not only through Judea, the fountain of the mischief, but in the very city of Rome itself, where whatever is wicked and shameful meet together, and is greedily advanced into reputation. <sup>g</sup> Eusebius assures us, that after our Lord's ascension, Pilate according to custom, sent an account of him to the emperor, which Tiberius brought before the senate, but they rejected it under pretence that cognizance had been taken of it before it came to them; it being a fundamental law of the Roman state, that no new god could be taken in without the decree of the senate; but that however Tiberius continued his good thoughts of Christ and kindness to the Christians. For this he cites the testimony of Tertullian, who in his <sup>h</sup> apology presented to the Roman powers affirms, that Tiberius, in whose time the Christian religion entered into the world, having received an account from Pilate out of Palestine in Syria concerning the truth of that divinity that was there, brought it to the senate with the prerogative of his own vote: but that the senate, because they had not before approved of it, would not admit it; however the emperor continued of the same mind, and threatened punishment to them that accused the Christians. And before Tertullian, Justin Martyr <sup>i</sup> speaking concerning the death and sufferings of our Saviour, tells the emperors, that they might satisfy themselves in the truth of these things from the acts written under Pontius Pilate. It being customary not only at Rome to keep the acts of the senate and the people, but for the governors of provin-

<sup>f</sup> Annal. l. 15. c. 44 p. 319.

<sup>g</sup> H. Eccl. l. 2 c. 2. p. 40. vid. Oros. adv. pag. l. 7. c. 4. fol. 292.

<sup>h</sup> Apolog. c. 5. p. 6. & c. 21. p. 26.

<sup>i</sup> Apolog. II. p. 76.

ces to keep account of what memorable things happened in their government, the acts whereof they transmitted to the emperor. And thus did Pilate during the procuratorship of his province. How long these acts remained in being, I know not : but in the controversy about Easter, we find the Quartodecimans <sup>k</sup> justifying the day on which they observed it from the acts of Pilate, wherein they gloried that they had found the truth. Whether these were the acts of Pilate, to which Justin appealed, or rather those acts of Pilate drawn up and published by the command of <sup>l</sup> Maximinus, Dioclesian's successor, in disparagement of our Lord and his religion, is uncertain, but the latter of the two far more probable. However, Pilate's letter to Tiberius (or, as he is there called Claudius) at this day extant in the *Anacephalæosis* <sup>m</sup> of the younger Egesippus, is of no great credit, though that author challenges greater antiquity than some allow him, being probably contemporary with St. Ambrose, and by many, from the great conformity of style and phrase, thought to be St. Ambrose himself, who with some few additions compiled it out of Josephus. But then it is to be considered, whether that *Anacephalæosis* be done by the same, or (which is most probable) by a much later hand. Some other particular passages concerning our Saviour are taken notice of by Gentile writers, the appearance of the star by Calcidius, the murder of the infants by Macrobius, the eclipse at our Saviour's passion by Phlegon Trallianus (not to speak of his miracles frequently acknowledged by Celsus, Julian, and Porphyry) which I shall not insist upon.

6. Immediately after our Lord's ascension (from whence we date the next period of the church) the apostles began to execute the powers intrusted with them. They presently filled up Judas's vacancy by the election of a new apostle, the *lot falling upon Matthias, and he was numbered with the eleven apostles*. Being next endued with power from on high (as our Lord had promised

<sup>k</sup> Ap. Epiph. Hæres. l. p. 182.

<sup>l</sup> Euseb. H. Eccl. l. 9. c. 5. p. 550.

<sup>m</sup> Ad calcem l. de Excid. urb. Hieron. p. 683.

them) furnished with the miraculous gifts of the Holy Ghost, they set themselves to preach in places of the greatest concourse, and to the faces of their greatest enemies. They who but a while before fled at the approach of danger, now boldly plead the cause of their crucified master, with the immediate hazard of their lives. And that nothing might interrupt them in this employment, they instituted the office of deacons, who might attend the inferior services of the church while they devoted themselves to what was more immediately necessary to the good of souls. By which prudent course religion got ground apace, and innumerable converts were daily added to the faith : till a persecution arising upon St. Stephen's martyrdom, banished the church out of Jerusalem, though this also proved its advantage in the event and issue, christianity being by this means the sooner spread up and down the neighbour countries. The apostles notwithstanding the rage of the persecution, remained still at Jerusalem, only now and then despatching some few of their number to confirm and settle the plantations, and to propagate the faith, as the necessities of the church required. And thus they continued for near twelve years together, our Lord himself having commanded them not to depart Jerusalem and the parts thereabouts, till twelve years after his ascension, as the ancient tradition mentioned both by <sup>n</sup>Apollonius, and <sup>o</sup>Clemens Alexandrinus informs us. And now they thought it high time to apply themselves to the full execution of that commission which Christ had given them, *to go teach and baptize all nations*. Accordingly having settled the general affairs and concernments of the church, they betook themselves to the several provinces of the Gentile world, preaching the gospel to every nation under heaven, so that even in a literal sense, *their sound went into all the earth, and their words unto the ends of the world*. “ Infinite multitudes of people in all cities and countries “ (says <sup>p</sup>Eusebius) like corn into a well filled granary,

<sup>n</sup> Ap. Euseb. H. Eccl. l. 5. c. 18. p. 186.

<sup>o</sup> Stromat. l. 6. p. 636. vid. Life of St. Peter, Sect. 11. num. 5.

<sup>p</sup> Lib. 2. c. 3. p. 41

“ being brought in by that grace of God that brings sal-  
“ vation. And they whose minds were heretofore dis-  
“ tempered and overrun with the error and idolatry of  
“ their ancestors, were cured by the sermons and mira-  
“ cles of our Lord’s disciples, and shaking off those chains  
“ of darkness and slavery which the merciless dæmons  
“ had put upon them, freely embraced and entertained  
“ the knowledge and service of the only true God, the  
“ great Creator of the world, whom they worshipped ac-  
“ cording to the holy rites and rules of that divine and  
“ wisely contrived religion which our Saviour had intro-  
“ duced into the world.” But concerning the apostles’  
travels, the success of their ministry, the places and  
countries to which they went, the churches they planted,  
their acts and martyrdoms for the faith, we have given an  
account in a work peculiar to that subject, so far as the  
records of those times have conveyed any material no-  
tices of things to us. It may suffice to observe, that  
God was pleased to continue St. John to a very great age,  
beyond any of the rest, that he might superintend and  
cultivate, confirm and establish what they had planted,  
and be as a standing and lively oracle, to which they  
might from all parts have recourse in any considerable  
doubts and exigencies of the church, and that he might  
seal and attest the truth of those things which men of  
corrupt and perverse minds, even then began to call in  
question.

7. Hence then we pass on to survey the state of the  
church from the apostolic age till the times of Constan-  
tine, for the space of at least two hundred years. And  
under this period we shall principally remark two things.  
What progress the christian religion made in the world.  
Secondly, What it was that contributed to so vast a  
growth and increase of it. That christianity from the  
nature of its precepts, the sublimeness of its principles,  
its contrariety to the established rites and religions of  
the world, was likely to find bad entertainment, and the  
fiercest opposition, could not but be obvious to every  
impartial considerer of things ; which accordingly came  
to pass. For it met with all the discouragement, the

secret undermining, and open assaults which malice and prejudice, wit and parts, learning and power, were able to make upon it. Notwithstanding all which, it lift up its head, and prospered under the greatest oppositions. And the triumph of the christian faith will appear the more considerable, whether we regard the number and quality of its converts, or the vast circumference to which it did extend and diffuse itself. Though it appeared under all manner of disadvantages to recommend itself, yet no sooner did it set up its standard, but persons from all parts, and of all kind of principles and educations, began to flock to it, so admirably affecting very many both of the Greeks and Barbarians (as Origen<sup>q</sup> tells Celsus) and they both wise and unwise, that they contended for the truth of their religion even to the laying down their lives, a thing not known in any other profession in the world. And 'elsewhere he challenges him to show such an unspeakable multitude of Greeks and Barbarians reposing such a confidence in Æsculapius, as he could of those that had embraced the faith of the holy Jesus. And when 'Celsus objected that christianity was a clandestine religion, that skulked and crept up and down in corners; Origen answers, That the religion of the Christians was better known throughout the whole world, than the dictates of their best philosophers. Nor were they only mean and ignorant persons that thus came over, but (as 'Arnobius observes) men of the acutest parts and learning; orators, grammarians, rhetoricians, lawyers, physicians, philosophers, despising their formerly beloved sentiments, sat down here. "Tertullian addressing himself to the Roman governors in behalf of the Christians, assures them, that although they were of no long standing, yet that they had filled all places of their dominions, their cities, islands, castles, corporations, councils, armies, tribes, companies, the palace, senate, and courts of judicature: that if they had a mind to revenge themselves, they need not betake themselves to clancular and skulk-

q Contr. Cels. l. 1. p. 21. 22.

s Ib. l. 1. p. 7.

u Apol. c. 37. p. 30.

r Ibid. l. 3. p. 124.

t Adv. Gent. l. 2. p. 21.

ing arts. Their numbers were great enough to appear in open arms, having a party not in this or that province, but in all quarters of the world: nay, that naked as they were, they could be sufficiently revenged upon them; nor should they but all agree to retire out of the Roman empire, the world would stand amazed at that solitude and desolation that would ensue upon it, and they would have more enemies than friends or citizens left among them. And he bids the president Scapula consider, that if he went on with the persecution, what he would do with those many thousands both of men and women, of all ranks and ages, that would readily offer themselves; what fires and swords he must have to despatch them. Nor is this any more than what <sup>w</sup>Pliny himself confesses to the emperor, that the case of the Christians was a matter worthy of deliberation, especially by reason of the multitudes that were concerned, for that many of each sex, of every age and quality were and must be called in question, this superstition having infected and overrun not the city only, but towns and countries, the temples and sacrifices being generally desolate and forsaken.

It, Nor was it thus only in some parts and provinces of the Roman empire, but in most nations and countries. Justin Martyr tells the Jew, that whatever they might boast of the universality of their religion, there were many places of the world whither neither they nor it ever came: whereas there was no part of mankind, whether Greeks or Barbarians, or by what name soever they were called, even the most rude and unpolished nations, where prayers and thanksgivings were not made to the great Creator of the world through the name of the crucified Jesus. The same Bardesanes<sup>v</sup> the Syrian, Justin's contemporary, affirms, that the followers of the Christian institution, though living in different parts of the world, and being very numerous in every climate and country, were yet all called by the name of Christians. So <sup>2</sup>Lac-

<sup>v</sup> Ad. Scapul. c. 4 p. 71.

<sup>w</sup> Ad. Traj. lib. 10. Epist. 97.

<sup>x</sup> Dial. cum Tryph. p. 345.

<sup>y</sup> Lib. de Fat. ap. Euseb. Præp. Evang. l. 6. c. 10. p. 279:

<sup>z</sup> De Justit. l. 5. c. 13. p. 494.



tantius, the christian law (says he) is entertained from the rising of the sun to the going down thereof, where every sex, and age, and nation, and country does with one heart and soul worship God. If from generals we descend to particular places and countries, <sup>a</sup>Irenæus, who entered upon the see of Lyons Ann. Chr. 179. affirms, that though there were different languages in the world, yet that the force of tradition, (or that doctrine that had been delivered to the church) was but one and the same ; that there were churches settled in Germany, Spain, France, in the east, in Egypt and Lybia, as well as in the middle of the world. <sup>b</sup>Tertullian, who probably wrote not above twenty years after Irenæus, gives us in a larger account. “ *Their sound* (says he) *went through all the earth, and their words to the ends of the world.* “ For in whom but Christ did all nations believe ? Par-  
 “ thians, Medes, Elamites, the inhabitants of Mesopota-  
 “ mia, Armenia, Phrygia, and Cappadocia, of Pontus,  
 “ Asia, and Pamphylia, those who dwell in Egypt, Af-  
 “ ric, and beyond Cyrene, strangers at Rome, Jews at  
 “ Jerusalem, and other nations ; as also now the Getuli,  
 “ and the Mauri, the Spaniards, and the Gauls, yea and  
 “ those places of Britain, which were unapproachable by  
 “ the Roman armies, are yet subdued to Christ ; the  
 “ Sarmatæ also and the Daci, the Germans and the Scy-  
 “ thians, together with many undiscovered countries,  
 “ many islands and provinces unknown to us, which he  
 “ professes himself unable to reckon up. In all which  
 “ places (says he) the name of Christ reigns, as before  
 “ whom the gates of all cities are set open, and to whom  
 “ none are shut ; before whom gates of brass fly open,  
 “ and bars of iron are snapt asunder.” To which <sup>c</sup>Arno-  
 bius adds the Indians, the Persians, the Seræ, and all  
 the islands and provinces, which are visited by the rising  
 or setting sun, yea, and Rome itself, the empress of all.

9. From Tertullian’s account we have a most authentic testimony how early christianity stretched itself over this *other world*, having before his time conquered the

<sup>a</sup> Adv. Hæres l. 1. c. 3. p. 52.

<sup>b</sup> Adv. Judæos c. 7. p. 189.

<sup>c</sup> Lib. 2. p. 23.



ceived it with great mourning and consternation.<sup>h</sup> The circumstances of this story he there reports more at large, and adds, that the thing being published at Rome, Thamus was sent for by Tiberius, to whom he gave an account, and satisfied him in the truth of it. Which circumstance of time Eusebius<sup>i</sup> observes corresponds with our Lord's conversing in the world, when he began openly to disposses dæmons of that power and tyranny which they had gained over mankind. And (if the calculation which some make, hit right) it fell in about the time of our Saviour's passion, who *led captivity captive, spoiled principalities, and powers, and made a show of them openly, triumphing over them in his cross, and by his death destroyed him that had the power of death, that is, the devil.*

11. However that the silence of oracles, and the enervating the power of dæmons was the effect of the christian religion in the world, we need no more than the plain confession of Porphyry himself (truth will sometimes extort a confession out of the mouth of its greatest enemy) who says, that *now it is no wonder if the city for so many years has been overrun with sickness, Æsculapius and the rest of the gods having withdrawn their converse with men: for that since Jesus began to be worshipped no man had received any public help or benefit by the gods.*<sup>k</sup> A great argument, as Eusebius well urges, of our Saviour's divine authority, and the truth of his doctrine. For when (says he a little before) such numbers of fictitious deities fled at our Lord's appearance, who would not with admiration behold it as an uncontrollable demonstration of his truly saving and excellent religion, whereby so many churches and oratories through all the world both in cities and villages, and even in the deserts and solitudes of the most barbarous nations have been erected

<sup>h</sup> Περὶ τῶν ἐκκλησιῶν. Κρησπ. p. 419.

<sup>i</sup> Præpar. Evang. l. 5. c. 17. p. 207.

<sup>k</sup> Περὶ δὲ τῆς μηκέτι δύναντος τι εἰς ἰσχύειν τοὺς φύλης δαίμονας, μετὰ τὴν τοῦ Σωτῆρος ἡμῶν εἰς ἀνθρώπους πάρευν, ὃς αὐτὸς ὁ καθ' ἡμᾶς τῶν δαιμονίων ἀρκήσας, ἐν τῇ αὐτῇ ἡμῶν Σύγκλητὶ περὶ τῶν περὶ αὐτῶν μαρτυρεῖ τὰς πράξεις. “Νυνὶ δὲ θυμὸς ζῆλον, εἰς τὰς τῶν ἱερῶν κατεῖλε τὴν πόλιν ἡ νῦν, Ἀσκληπιὸς μὲν ἐπιδημίας ἐ τῶν ἄλλων Θεῶν μηκέτι ἔσται. Ἰησοῦ γὰρ τιμαμένης ἐδομίας τις Θεῶν δημοσίας ἀφελήσας γινώσκτο. Ταῦτα ἀπομαρτυρεῖ ὁ Περὶ αὐτοῦ. Euseb. ubi sup. c. 1. p. 179.

and consecrated to the great Creator, and the only Sovereign of the world : when such multitudes of books have been written, containing the most incomparable rules and institutions to form mankind to a life of the most perfect virtue and religion, precepts accommodated not to men only, but to women and children: when he shall see that the oracles and divinations of the dæmons are ceased and gone ; and that the divine and evangelical virtue of our Saviour no sooner visited mankind, but they began to leave off their wild and frantic ways of worship, and to abhor those human sacrifices (many times of their dearest relations) wherewith they had been wont to propitiate and atone their bloody and merciless dæmons, and into which their wisest and greatest men had been bewitched and seduced. I add no more but St. Chrysostom's<sup>1</sup> challenge, “ Judge now with me, O thou incredulous Jew, “ and learn the excellency of the truth ; what impostor “ ever gathered to himself so many churches throughout “ the world, and propagated his worship from one end of “ it to the other, and subdued so many subjects to his “ crown, even when thousands of impediments lay in the “ way to hinder him? certainly no man : a plain evidence “ that Christ was no impostor, but a Saviour and benefactor, and the author of our life and happiness.”

12. We have seen with what a mighty success christianity displayed its banners over the world ; let us next consider what it was that contributed to so vast an increase and propagation of it. And here not to insist upon the blessing of the Divine Providence, which did immediately superintend its prosperity and welfare, nor upon the intrinsic excellency of the religion itself, which carried essential characters of divinity upon it, sufficient to recommend it to every wise and good man, there were five things among others that did especially conduce to make way for it ; the miraculous powers then resident in the church, the great learning and abilities of its champions and defenders, the indefatigable industry used in propagating of it, the incomparable lives of its professors,

<sup>1</sup> Orat. 3. edv. Judæos, p 420. Tom. 1.

and their patience and constancy under sufferings. It was not the least means that procured the Christian religion a just veneration from the world, the miraculous attestations that were given to it. I shall not here concern myself to show, that miracles truly and publicly wrought are the highest external evidence that can be given to the truth of that religion, which they are brought to confirm ; the force of the argument is sufficiently pleaded by the Christian apologists. That such miraculous powers were then ordinary in the church, we have the concurrent testimonies of all the first writers of it. Justin Martyr<sup>m</sup> tells the emperor and the senate, that our Lord was born for the subversion of the dæmons, which they might know from the very things done in their sight ; for that very many who had been vexed and possessed by dæmons, throughout the world, and in this very city of theirs, whom all their exorcists and conjurers were not able to relieve, had been cured by several Christians, through the name of Jesus that was crucified under Pontius Pilate ; and that at this very time they still cured them, disarming and expelling the dæmons out of those whom they had possessed. The same he affirms in his discourse with Trypho<sup>n</sup> the Jew, more than once, that the devils trembled and stood in awe of the power of Christ ; and to this day being adjured by the name of Jesus Christ crucified under Pontius Pilate the procurator of Judea, they were obedient to Christians. Irenæus<sup>o</sup> assures us that in his time, the Christians, enabled by the grace of Christ, raised the dead, ejected dæmons, and unclean spirits ; the persons so dispossessed coming over to the church : others had visions and the gift of prophesy ; others by imposition of hands healed the sick, and restored them to perfect health. But I am not able (says he) to reckon up the number of those gifts, which the church throughout the world receiving from God, does every day freely exercise in the name of Jesus Christ crucified under Pontius Pilate, to the benefit of the

<sup>m</sup> in Apol. 1 p. 45.

<sup>n</sup> Dial. cum. Tryph. 247. & p. 302.

<sup>o</sup> Adv. Hæres. l. 2. c. 55. p. 213. c. 57. p. 218

world. Tertullian <sup>p</sup> challenges the Roman governors to let any possessed person be brought before their own tribunals, and they should see, that the spirit being commanded to speak, by any Christian, should as truly confess himself to be a devil, as at other times he falsely boasted himself to be a god. And he tells Scapula, <sup>q</sup> that they rejected, disgraced, and expelled dæmons every day, as most could bear them witness. Origen <sup>r</sup> bids Celsus take notice, that whatever he might think of the reports which the gospel makes concerning our Saviour, yet that it was the great and magnificent work of Jesus, by his name to heal even to this day, whom God pleased ; that he <sup>s</sup> himself had seen many, who by having the name of God and Christ called over them, had been delivered from the greatest evils, frenzy and madness, and infinite other distempers, which neither men nor devils had been able to cure. What influence these miraculous effects had upon the world, he lets us know elsewhere. “ The Apostles of our Lord (says <sup>t</sup> he) without these  
 “ miraculous powers would never have been able to have  
 “ moved their auditors, nor persuaded them to desert the  
 “ institutions of their country ; and to embrace their  
 “ new doctrine ; and having once embraced it, to de-  
 “ fend it even to death, in defiance of the greatest dan-  
 “ gers. Yea, even to this day the footsteps of that Holy  
 Spirit, which appeared in the shape of a dove, are  
 “ preserved among the Christians ; they exorcise dæ-  
 “ mons, perform many cures, and, according to the will  
 “ of God, foresee and foretell things to come. At which,  
 “ though Celsus and his personated Jew may laugh, yet  
 “ I affirm further, that many, even against their inclina-  
 “ tions, have been brought over to the Christian religion,  
 “ their former opposition of it being suddenly changed  
 “ into a resolute maintaining of it unto death, after they  
 “ have had visions communicated to them ; several of  
 “ which nature we ourselves have seen. And should  
 “ we only reckon up those at which we ourselves have

p Apol. c. 23. p. 22. q Ad Scap. c. 2. p. 6. r Contr. Cels. l. 2. p. 80.  
 s Ib. l. 3 p. 124. t Lib. 1. p. 34.

“ been present and beheld, it may be it would only make  
 “ the infidels merry ; supposing that we like themselves  
 “ did forge and feign them. But God bears witness with  
 “ my conscience, that I do not endeavour by falsely-  
 “ contrived stories, but by various powerful instances,  
 “ to recommend the divine religion of the holy Jesus.”  
 More testimonies of this kind I could easily produce  
 from Minucius Fælix, Cyprian, Arnobius, and Lac-  
 tantius ; but that these are enough to my purpose.

13. Another advantage that exceedingly contributed to  
 the triumph of Christianity, was the singular learning  
 of many, who became champions to defend it : For it  
 could not but be a mighty satisfaction, especially to men  
 of ordinary capacities, and mean employments (which  
 are the far greatest part of mankind) to see persons of  
 the most smart and subtle reasonings, of the most acute  
 and refined understandings, and consequently not easily  
 capable of being imposed upon by arts of sophistry and  
 plausible stories, trampling upon their former sentiments  
 and opinions, and not only entertaining the Christian  
 faith, but defending it against its most virulent oppo-  
 nents. It is true indeed the gospel at its first setting out  
 was left to its own naked strength, and men of the most  
 unpolished breeding made choice of to convey it to the  
 world, that it might not seem to be an human artifice,  
 or the success of it be ascribed to the parts and powers  
 of man. But after that for an hundred years together  
 it had approved itself to the world, and a sharper edge  
 was set upon the malice and keenness of its adversaries,  
 it was but proper to take in external helps to assist it.  
 And herein the care of the Divine Providence was very  
 remarkable, that as miracles became less common and  
 frequent in the Church, God was pleased to raise up  
 even from among the Gentiles themselves, men of pro-  
 found abilities, and excellent learning, who might *τοῖς*  
*ἰσχυροῦσι τῶν ἑθνῶν* (as Julian “ said of the Christians of his  
 time) beat them at their own weapons, and wound them  
 with arrows drawn out of their own quiver ; and it was

high time to do so : for the Gentiles did not only attack the Christians and their religion by methods of cruelty, and by arts of insinuation, not only object what wit and subtlety could invent, to bear any shadow and pretence of reason, but load them with the blackest crimes, which nothing but the utmost malice and prejudice could ever suspect to be true. This gave occasion to the Christian Apologists, and the first writers against the Gentiles, who by their learned and rational discourses assoiled the Christians from the things charged against them ; justified the reasonableness, excellency, and divinity of their religion ; and exposed the folly and falsehood, the brutishness and impiety, the absurd and trifling rites of the Pagan worship ; by which means prejudices were removed, and thousands brought over to the faith. In this way they that rendered themselves most renowned, and did greatest service to the Christian cause, were especially these: Quadratus bishop of Athens, and Aristides, formerly a famous philosopher of that city, a man wise and eloquent, dedicated each an apologetic to the emperor Adrian : Justin the martyr, besides several tracts against the Gentiles, wrote two apologies ; the first presented to Antoninus Pius, the second to M. Aurelius, and the senate : about which time also Athenagoras presented his apology to M. Aurelius, and Aurelius Commodus : not to mention his excellent discourse concerning the resurrection. To the same M. Aurelius, Melito bishop of Sardis exhibited his apologetic oration for the Christians. Under this emperor also flourished Apollinaris, bishop of Hierapolis in Asia, and dedicated to him an incomparable discourse in defence of the Christian faith ; besides five books which he wrote against the Gentiles, and two concerning the truth. Not long after Theophilus bishop of Antioch composed his three excellent books for the conviction of Autolycus : and Miltiades presented an apology (probably) to the emperor Commodus. Tatian, the Syrian, scholar to Justin martyr, a man learned and eloquent, among other things wrote a book against the Gentiles, which sufficiently evidences his great abili-

ties. Tertullian, a man of admirable learning, and the first of the Latins that appeared in this cause, under the reign of Severus, published his apologetic, directed to the magistrates of the Roman empire; besides his books, *Ad Nationes*, *De Idololatria*, *Ad Scapulam*, and many more. After him succeeded Origen, whose eight books against *Celus* did not greater service to the Christian cause, than they did honour to himself. Minucius Fælix, an eminent advocate at Rome, wrote a short, but most elegant dialogue between Octavius and Cæcilius, which (as Lactantius<sup>x</sup> long since observed) shows, how fit and able an advocate he would have been to assert the truth, had he wholly applied himself to it. About the time of Gallus and Volusian, Cyprian addressed himself in a discourse to Demetrian, the Proconsul of Africa, in behalf of the Christians and their religion, and published his tract *De Idolorum Vanitate*, which is nothing but an epitome of Minucius's dialogue. Towards the close of that age under Dioclesian, Arnobius taught rhetoric with great applause at Sicca in Africa; and being convinced of the truth of Christianity, could hardly make the Christians at first believe that he was real. In evidence, therefore, of his sincerity, he wrote seven books against the Gentiles, wherein he smartly and rationally pleads the Christian cause: as not long after his scholar Lactantius, who under Dioclesian professed rhetoric at Nicomedia, set himself to the composing several discourses in defence of the Christian, and subversion of the Gentile religion. A man witty and eloquent, but more happy in attacking his adversaries, than in establishing the principles of his own religion, many whereof he seems not very distinctly to have understood. To all these I may add Apollonius, a man versed in all kind of learning and philosophy; and (if St. Hierom say right) a senator of Rome, who in a set oration, with so brave and generous a confidence, eloquently pleaded his own, and the cause of Christianity before

<sup>x</sup> *De Instit.* l. 5. c. 1. p. 459.



the senate itself; for which he suffered as a martyr in the reign of Commodus.

14. And as they thus defended Christianity on the one hand from the open assaults and calumnies of the Gentiles, so were they no less careful on the other to clear it from the errors and heresies, wherewith men of perverse and evil minds sought to corrupt and poison it. And the chief of those that engaged in this way were these: Agrippa Castor, a man of great learning, in the time of Adrian, wrote an accurate refutation of Basilides and his principles in twenty-four books. Theophilus of Antioch against Hermogenes and Marcion; Apollinaris, Philip, Bishop of Gortyna in Crete, Musanus, Modestus, Rhodon, Tatian's scholar, Miltiades, Apollonius, Serapion, Bishop of Antioch, and hundreds more, who engaged against the Marcionites, Montanists, and other heretics of those times. But the principal of all was Irenæus, who took to task the most noted heresies of those ages, and with incomparable industry and quickness of reasoning unravelled their principles, exposed their practices, refuted their errors, whereby (as he frequently intimates) many were reduced and recovered to the church. I might also mention several others, who, though not known to have particularly adventured in either of these ways, are yet renowned for their excellent skill in all arts and sciences, whereby they became eminently useful to the church. Such (besides those whereof an account is given in the following work) were Dionysius, bishop of Corinth, Bardesanes, the Syrian, whose learning and eloquence were above the common standard, though he also wrote against almost all the heresies of the age he lived in. Ammonius the celebrated philosopher of Alexandria, Julius Africanus, a man peculiarly eminent for history and chronology; Dorotheus, Presbyter of Antioch, famous for his skill in Hebrew, as well as other parts of learning, Anatolius the Alexandrian, whom Eusebius magnifies so much as the most learned man, and acute philosopher of his age, exquisitely skilled in arithmetic, geometry, astronomy, logic, physic, rhetoric, and indeed what not? Pierius,



presbyter of Alexandria, an eloquent preacher, and so great a scholar, that he was commonly styled Origen junior. But this is a field too large to proceed any further in, and therefore I stop here. By all which it is evident, what St. Hierom<sup>y</sup> remarks, how little reason Celsus, Porphyry, and Julian had to clamour against the Christians, as a rude and illiterate generation, who had no learning, no eloquence, or philosophy to recommend them.

15. A third advantage that helped on the progress of Christianity, was the indefatigable zeal and industry used in the propagation of it. No stone was left unturned, no method unattempted, whereby they might reclaim men from error, and bring them over to the acknowledgment of the truth. Hence in an ancient inscription<sup>z</sup> said to be set up in Spain, to the honour of Nero, they are described under this character, *Qui Novam Generi Hum. Superstition. Inculcab.* Those who inculcated and obtruded a new superstition upon mankind. Indeed they were infinitely zealous to gain proselytes to the best religion in the world. They preached it boldly, and prayed heartily for the conversion and reformation of mankind, solicited their neighbours that were yet strangers to the faith, instructed and informed new converts, and *built them up on the most holy faith.* Those that were of greater parts and eminency crected and instituted schools, where they publicly taught those that resorted to them, grounding them in the rudiments of the faith, and antidoting them both against heathens on the one side, and heretics on the other. Among us (says Tatian<sup>a</sup>) not only the rich and the wealthy learn our philosophy, but the poor are freely disciplined and instructed: we admit all that are willing to learn, whether they be old or young. And what the success was, he tells <sup>b</sup> us a little after, that all their virgins were

<sup>y</sup> Discant ergo Celsus, Porphyrius, Julianus, rabidi adversus Christum canes, discant eorum sectatores, qui putant Ecclesiam, nullus Philosophos & eloquentes, nullos habuisse Doctores. quanti & quales viri eam fundaverint, extruxerint, & ornaverint, & desinant fidem nostrum rusticæ tantum simplicitatis arguere, suamque potius imperitiam agnoscunt. *St. Hieron. pref. ad Catalog. de script. Eccles.*

<sup>z</sup> Ap. Gruter. Inscript. p. 238. N. 1X.

<sup>b</sup> Ibid. p. 168.

<sup>a</sup> Orat. contr. Græc. p. 167.

sober and modest, and were wont to discourse concerning divine things, even while they were sitting at their distaffs. Nor did they content themselves only to do thus at home, many of them freely exposing themselves to all manner of hazards and hardships. No pains were thought great, no dangers considerable, no difficulties insuperable, that they might enlarge the bounds of the gospel, travelling into the most barbarous nations, and to the remotest corners of the world. “ The divine and  
 “ admirable disciples of the Apostles (says ‘ Eusebius)  
 “ built up the superstructures of those churches, the foundations whereof the Apostles had laid in all places  
 “ where they came: they every where promoted the  
 “ publication of the gospel, sowing the seeds of that  
 “ heavenly doctrine throughout the whole world. For  
 “ their minds being inflamed with the love of a more  
 “ divine philosophy, according to our Lord’s counsel,  
 “ they distributed their estates to the poor; and leaving  
 “ their own countries, took upon them the office of *evangelists*, preaching Christ, and delivering the evangelical writings to those who had not yet so much as  
 “ heard of the Christian faith. – And no sooner had they  
 “ founded the faith in any foreign countries, and ordained guides and pastors, to whom they committed  
 “ the care of those new plantations, but they presently  
 “ betook themselves to other nations, ratifying their doctrine with the miraculous powers of that divine Spirit  
 “ that attended them; so that as soon as ever they began  
 “ to preach, the people universally flocked to them, and  
 “ cheerfully and heartily embraced the worship of the  
 “ true God, the great Creator of the world.” In the number of these evangelical missionaries, that were of the first apostolical succession, were Silas, Sylvanus, Crescens, Andronicus, Trophimus, Marcus, Aristarchus, &c. as afterwards Pantæus, who went into India, Pothinus and Irenæus, from Smyrna into France, each successively becoming bishop of Lyons, and infinite others mentioned in the histories and martyrologies

of the church, who *counted not their lives to be dear unto them, so that they might finish their course with joy*, and make known the mystery of the gospel to the ends of the earth.”

16. Fourthly, Christianity recommended itself to the world by the admirable lives of its professors, which were so truly consonant to all the laws of virtue and goodness, as could not but reconcile the wiser and more unprejudiced part of the Gentile world to a better opinion of it, and vindicate it from those absurd and senseless cavils that were made against it. For when they saw Christians every where so seriously devout and pious, so incomparably chaste and sober, of such humble and mortified tempers, so strictly just and righteous, so kind and charitable, not to themselves only, but to all mankind, they concluded there must be something more than human in it: as, indeed, no argument is so convictive, as a demonstration from experience. Their singular piety, and the discipline of their manners weighed down all the disadvantages they were under. The divine and most admirable Apostles of Christ (says Eusebius<sup>d</sup>) how rude soever they were in speech, were yet τὸν βίον ἀγνους καὶ ἀσραγεῖνοι, ἡ δὲ ἐστὶν πάση τὰς ψυχὰς κατεσκευασμένοι, of the most pure and holy lives, and had their minds adorned with all sorts of virtue. And such generally were the Christians of the succeeding ages: they did not entertain the world with a parcel of good words and a plausible story, but showed their faith by their works, and proved the divinity of their religion by the heavenliness of their lives. We (says the Christian in Minucius Fælix<sup>e</sup>) despise the pride and superciliousness of philosophers, whom we know to be debauched persons and always eloquent against those vices of which themselves are most guilty. For we measure not wisdom by men's garbs and habits, but by their mind and manners; nor do we speak great things so much as live them, glorying that we have attained what they earnestly sought, but could never find. Christians were then the only persons that really were what

d ubi. supr. c. 24. p. 94.

e M. Fæl. Dial. non. longe à fin. p. 51.

they pretended to, men heartily reformed from vice to virtue : “ Being persuaded (as Justin Martyr tells <sup>f</sup> the “ emperors) by the word, we have renounced the dæ-  
 “ mons, and through the Son, worship the only and un-  
 “ begotten Deity : and we, who heretofore took plea-  
 “ sure in adulteries, do now embrace the strictest chas-  
 “ tity ; and who were addicted to magic arts, have de-  
 “ voted ourselves to the benign and immortal God : we  
 “ who valued estate and riches before all things in the  
 “ world, do now cast what we have in common, distri-  
 “ buting to every one according to his need : we who by  
 “ hatred and slaughters mutually raged against each  
 “ other, and refused to sit at the same fire with those  
 “ who were not of our own tribe, since Christ’s appear-  
 “ ing in the world, familiarly converse together, pray  
 “ for our enemies, and for the conversion of those that  
 “ unjustly hate us, endeavouring to persuade them to  
 “ live according to the excellent precepts of Christ, that  
 “ so they may have just ground to hope for the same re-  
 “ wards with us from the great Judge of the world.” In-  
 deed, strange was the efficacy of the Christian doc-  
 trine over the minds of men, which the Christian apo-  
 logists at every turn plead as an uncontrollable evidence  
 of their religion <sup>h</sup>, that it made all sorts of persons that  
 complied with it, chaste and temperate, quiet and peace-  
 able, meek and modest, and afraid of the least appear-  
 ance and colour of what was evil <sup>h</sup>. When the Heathens  
 derided them for the mean and unpompous solemnities  
 of their religion, they universally declared, that God  
 respected no man for any external excellencies or ad-  
 vantages, it was the pure and the holy soul he delighted

<sup>f</sup> Apol. II. p. 61.

<sup>g</sup> Tertul. Apol. c. 3. p. 4. ad Nation. c. 1. p. 41. Orig. contr. Cels. l. 1. p. 9. 15, 21, 36, 50, 53 lib. 2. p. 61. 85, 88, 110. lib. 3. p. 128, 147, 152, 157. lib. 4. p. 167. lib. 6. p. 306. lib. 7. p. 364. lib. 8. p. 409. & alibi passim. Lactant. lib. 3. c. 26. p. 328. lib. 4. c. 3. p. 351.

<sup>h</sup> J. Mart. Orat. ad Græc. p. 40. Athenag. Legat. p. 13. Clem. Alex. Strom. l. 7. p. 706, 709, 714, 719, 728. Minuc. Fæl. p. 26. 30. Arnob. adv. Gent. l. 7. p. 104. Orig. contr. Cels. l. 8. p. 385, 389, 392. Lactant. l. 1. c. 20. p. 108. l. 6. c. 1. p. 540. c. 24. p. 636. Epitom. c. 2. p. 736.

in ; that he stood in no need of blood or smoke, perfumes and incense ; that the greatest and best sacrifice was to offer up a mind truly devoted to him : that meekness and kindness, an humble heart, and an innocent life, was the sacrifice with which God was well pleased, and infinitely beyond all holocausts and oblations ; that a pious and devout mind was the fittest temple for God to dwell in, and that to do one's duty, to abstain from sin, to be intent upon the offices and ministrations of prayer and praise, is the truest festival ; yea, that the whole life of a good man is nothing else but a holy and festival solemnity. This was the religion of Christians then, and it rendered their profession amiable and venerable to the world ; and forced many times its most violent opposers to fall down, and say *that God was in them of a truth*. But the less of this argument is said here, a full account having been given of it in a work peculiar to this subject.

17. Fifthly, the disciples of this holy and excellent religion gained innumerable proselytes to their party, by their patience and constancy under sufferings. They were immutably resolved to maintain their station, notwithstanding all the attempts made to beat them from it. They entertained the fiercest threatenings with an unshaken mind, and fearlessly beheld the racks and engines prepared for them ; they laughed at torments, and courted flames, and went out to meet death in its blackest dress : they died rejoicing, and triumphed in the midst of the greatest tortures ; which happening for some ages almost every day, could not but convince their enemies that they were in good earnest, that they heartily believed their religion to be true, and that there must be a divine and supernatural power going along with it, that could support them under it ; which Justin Martyr confesses was one main inducement of his conversion to Christianity. What particular methods of cruelty were used towards the primitive Christians, and with how brave and generous a patience, with what evenness and tranquillity of mind they bore up under the heaviest and acutest torments, we have sufficiently declared in another place : and therefore shall here only take a short survey

of those ten famous persecutions,<sup>i</sup> that so eminently exercised the faith and patience of the primitive saints, and then collect the force of the argument resulting from it. And this the rather, because it will present us with the best prospect of the state of the church in those early ages of it. As to the particular dates and periods of some of these persecutions, different accounts are assigned by Sulpitius Severus, Eusebius, Orosius, Hierom, and others ; we shall follow that which shall appear to be most likely and probable.

18. The first that raised a general persecution against the Christians, was Nero, as Tertullian<sup>k</sup> tells the Gentiles ; and for the truth of it, refers them to their own public archives and records. A prince of that wild and ungovernable temper, of such brutish and extravagant manners, that their own writers scruple not to style him, a beast in human shape, and the very monster of mankind. He was guilty of the most unbounded pride and ambition, drunkenness, luxury, and all manner of debauchery, sodomy and incest, which he attempted to commit with his own mother. But cruelty seemed to predominate among his other vices ; besides infinite others, he despatched the greatest part of the senate, put to death his tutor Seneca and his wife, Lucan the poet ; nay, violated all the laws of nature, in falling upon his own near relations : he was privy to, if not guilty of the death of his father Claudius ; killed his two wives, Octavia and Poppæa, and murdered Antonia, because refusing to succeed in their bed ; he poisoned his brother Britannicus : and to complete all his villanies, fell next upon his own mother Agrippina, whom he hated for her free reproving his looseness and extravagancy ; and having first spoiled her of all public honours, and caused her to be openly disgraced and derided, then thrice attempted her life by poison, he at last sent an assassin to stab her. And the tradition then went, that not content to do this, he himself came and beheld her naked corps, contemplating and handling its several parts ; commending some and

i Prim. Christ. part 2. ch. 7.

k Apol. c. 5. p. 6.

expressing others. And if thus barbarous and inhuman towards his own kindred and subjects, we cannot think he was ever favourable to Christians; wanting this title (says Eusebius) to be added to all the rest, to be styled the first emperor that became an enemy to the Christian religion publishing laws and edicts for the suppressing of it, and prosecuting those that professed it, with the utmost rigour in every place; and that upon this occasion. Among infinite other instances of this madness and folly, he took up a resolution to burn Rome, either as being offended with the narrowness of the streets, and the deformity of the buildings, or ambitious to become the author of a more stately and magnificent city, and to call it after his own name. But however it was, he caused it to be set on fire, about the 19th of July, ann. Christ. 64. The consuming flames quickly prevailed over that city, that had so often triumphed over the rest of the world, in six or seven days spoiling and reducing the far greatest part of it (ten regions of fourteen) into ashes; laying waste houses and temples, and all the venerable antiquities and monuments of that place, which had been preserved with so much care and reverence for many ages; himself in the mean while from Mæcenas's tower beholding the sad spectacle with pleasure and delight, and in the habit of a player, singing the destruction of Troy. And when the people would but have searched the ruins of their own houses he forbade them, not suffering them to reap what the fury of the flames had spared. This act (as well it might) expos'd him to all the hatred and detestation, which an injured and abused people could resent it, which he endeavoured to remove by large promises, and great rewards, by consulting the Sibylline books, and by public supplications and sacrifices to the gods. Notwithstanding all which, Tacitus<sup>m</sup> tells us, the people still believed him to be the author of the mischief. This notwithstanding he sought to clear himself by deriving the guilt upon the Christians, whom he knew to be sufficiently hateful to the people, charging them to have been



the incendiaries, and proceeding against them with the most exquisite torments. Having apprehended some, whom they either forced or persuaded to confess themselves guilty, by their means great numbers of others were betrayed; whom Tacitus confesses, that not the burning of the city, but the common hatred made criminal. They were treated with all the instances of scorn and cruelty; some of them were wrapt up in the skins of wild beasts, and worried by dogs; others crucified; others burnt alive, being clad in paper coats, dipt in pitch, wax, and such combustible matter; that when day light failed, they might serve for torches in the night. These spectacles Nero exhibited in his own gardens, which yet the people entertained with more pity than pleasure: knowing they were done, not for the public benefit, but merely to gratify his own private rage and malice. Little better usage did the Christians meet with in other parts of the empire, as appears from the inscription<sup>a</sup> found at Clunie in Spain, dedicated to Nero in memory of his having cleared the province of those that had introduced a new superstition amongst mankind. Under this persecution suffered Tecla, Torques, Torquatus, Marcellus, and several others mentioned in the ancient Martyrologies, especially the apostles Peter and Paul; the one upon the cross, the other by the sword.

19. The troublesome vicissitudes and revolutions of affairs that happened under the succeeding emperors, Galba, Otho, and Vitellius, and the mild and merciful disposition of Vespasian and Titus, gave some rest to the Christians, till Domitian succeeding, began a second Persecution. A man of a temper vastly different from that of his father, and his brother; for though at first he put on a plausible carriage, yet he soon left off the *vizor*, and appeared like himself; lazy and inactive, ill-natured and suspicious, griping and covetous, proud and insolent; yea, so vainly ambitious as to affect divinity, in all public edicts assuming to himself, and in all petitions and addresses requiring from others, the titles

<sup>a</sup> Ap. Gruter. loc. supr. citat.



## INTRODUCTION.

a law and that he never truly loved any man ; and  
 that he was a sure sign of that  
 nature. His cruelty he exercised first upon flies,  
 and then upon men and states : putting to death  
 the most innocent and persons of the greatest  
 merit upon the most trifling pretences ;  
 and for no cause at all. In the fierceness  
 of his temper he equalled Nero, Portio  
 as Tertullian<sup>o</sup> styles him ; nay,  
 that Nero was content to com-  
 mit his cruelties to be done at a distance, while Domi-  
 tian was beholding his cruelties exercised  
 upon his subjects. An argument of a temper deeper died  
 in the Christians, alas, bore the heaviest load  
 of his cruelty, whom he every where persecuted  
 to death or banishment. Under him St. John the  
 Evangelist was sent for to Rome, and by his command  
 thrown into a cauldron of boiling oil : in the midst where-  
 of Providence had miraculously preserv-  
 ed him. He immediately banished him into Patmos. He put  
 to death his cousin-german Fl. Clemens (at that time con-  
 sidered as being a Christian, and banished his wife Fl. Do-  
 mitilla, his own kinswoman also) upon the same account  
 into the island Pandataria. At length his brutish and  
 bloody practices rendered him intolerable to his own  
 friends and servants, who conspired against him (his  
 own wife Domitia being of the confederacy) and slew  
 him. His successor Nerva abrogated his acts, and re-  
 called those whom he had proscribed and banished ;  
 among whom St. John taking the benefit of that act of  
 revocation, quitted Patmos and returned to Ephesus.

At the third Persecution commenced under Trajan,  
 whom Nerva had adopted to be his successor. A prince  
 he was of excellent and incomparable virtues, whose  
 justice and impartiality, gentleness and modesty, muni-  
 ficence and liberality, kindness and affability rendered  
 him much dear and acceptable to the people ; the

extravagancies of his predecessors not a little contributing to sweeten his government to them. He was mild and dispassionate, familiar and courteous; he showed a great reverence to the senate, by whose advice he usually acted; and they to requite him, gave him the title of *Optimus*, as whom they judged the best of all their princes. He conversed freely and innocently with all men, being desirous rather to be beloved, than either feared or honoured by the people. The glory of all which is exceedingly stained in the records of the church by his severe proceedings against the Christians. He looked upon the religion of the empire as daily undermined by this new way of worship, that the numbers of Christians grew formidable, and might possibly endanger the peace and tranquillity of the Roman state; and that there was no better way to secure to himself the favour of the gods, especially in his wars, than to vindicate their cause against the Christians. Accordingly, therefore, he issued out orders to proceed against them, as *illegal societies*, erected and acting contrary to the laws; in which number all colleges and corporations were accounted, that were not<sup>p</sup> settled either by the emperor's constitution, or the decree of the senate; and the persons<sup>q</sup> frequenting them adjudged guilty of high treason. Indeed the emperors (as we have elsewhere observed) were infinitely suspicious of such meetings, as which might easily conspire into faction and treason: and therefore when Pliny<sup>r</sup> interceded with Trajan in behalf of the city of Nicomedia, that being so subject to fires, he would constitute a corporation of smiths, though but a small number, which might be easily kept in order, and which he promised to keep a particular eye upon: the emperor answered, by no means: for we ought to remember (says he) that that province and especially those cities are greatly disturbed by such kinds of factions; and whatever the title or occasion be, if they meet together, they will be *Heteriæ*, though less numerous than the rest. That

p L. 1. § 3. ff. de Colleg. & corp. Lib. 47. tit. 22.

q Ulpian de off. procons. l. 6. ib. l. 2.

r Lib. 10. Epist. 42, & 43

they looked upon the Christian assemblies as in the number of these unlawful corporations ; and that under this pretence Trajan endeavoured to suppress them, will appear from Pliny's letter to him. In the mean time he commanded them either to offer sacrifice to the gods, or to be punished as contemners of them. The people also in several places by popular tumults falling foul upon them. The chief of those who obtained the crown of Martyrdom under him, were St. Clemens bishop of Rome, St. Simeon bishop of Jerusalem, and St. Ignatius bishop of Antioch, whom Trajan himself condemned, and sent to Rome, there to be thrown to wild beasts.

21. The persecution raged, as in the other parts of the empire, so especially in the provinces of Pontus and Bithynia, where Pliny the younger (who had some time since been consul) then governed as Pro. Prætor, with consular power and dignity. Who seeing vast multitudes of Christians indicted by others, and pressing on of themselves to execution, and that to proceed severely against all that came would be in a manner to lay waste those provinces, he thought good to write to the emperor about this matter ; to know his pleasure in the case. His letter, because acquainting us so exactly with the state of the Christians, and the manner of proceeding against them, and giving so eminent a testimony to their innocence and integrity we shall here insert.

#### C. PLINIUS TO THE EMPEROR TRAJAN.

IT is my custom, Sir, in all affairs wherein I doubt, to have recourse to you. For who can better either sway my irresolution, or instruct my ignorance ? I have never been heretofore present at the examination and trial of Christians ; and therefore know not what the crime is, and how far it is wont to be punished, or how to proceed in these inquiries. Nor was I a little at a loss, whether regard be to be had to difference of age, whether the young and the weak be to be distinguished from the more strong and aged ? whether place may be allowed to repentance, and it may be of any advantage

to him, who once was a Christian, to cease to be so? Whether the name alone, without other offences or the offences that go along with the name, ought to be punished? In the mean time towards those who as Christians have been brought before me, I have taken this course; I asked them whether they were Christians? if they confessed it, I asked them once and again, threatening punishment; if they persisted, I commanded them to be executed. For, I did not at all doubt but that, whatever their confession was, their stubbornness and inflexible obstinacy ought to be punished. Others there were guilty of the like madness, whom, because they were Roman citizens, I adjudged to be transmitted to Rome. While things thus proceeded, the error, as is usual, spreading further, more cases did ensue. A nameless libel was presented, containing the names of many who denied themselves to be, or to have been Christians. These, when after my example they invocated the gods and offered wine and incense to your statue (which for that purpose I had commanded to be brought together with the images of the gods) and had moreover blasphemed Christ (which it is said none that are true Christians can be compelled to do) I dismissed; others mentioned in the libel confessed themselves Christians, but presently denied it, that they had indeed been such, but had renounced it; some by the space of three years, others many years since, and one five and twenty years ago. All which paid their reverence and veneration to your statue, and the images of the gods, and blasphemed Christ. They affirmed that the whole sum of that sect or error lay in this, that they were wont upon a set solemn day to meet together before sun-rise, and to sing among themselves a hymn to Christ, as the God whom they worshipped, and oblige themselves by an oath, not to commit any wickedness, but to abstain from theft, robbery, adultery, to keep faith, and when required, to restore any pledge intrusted with them. Which done, then to depart for that time, and to meet again at a common meal, to partake of a promiscuous and harmless food; which yet they laid aside, after I had

prohibited or still forbidding, according to your order,  
 in the most of lawful assemblies) to be kept. To  
 know the truth hereof, I commanded two  
 persons of great gravities, to be examined upon the  
 fact. But I perceived nothing but a lewd and im-  
 moderate superstition, and therefore surceasing any  
 further process I have sent to pray your advice: For  
 the law seemed to me very worthy to be consulted  
 about, especially considering the great numbers that  
 are infected. For very many of all ages and ranks, both  
 men and women are, and will be called in question: the  
 contagion of this superstition having overspread not  
 only the towns and country villages, which yet  
 seem capable to be stopped and cured. It is very evi-  
 dent that the temples, which were almost quite forsaken,  
 again are frequented, that the holy rites and solemnities  
 long time neglected are set on foot again, and  
 the sacrifices are from all parts brought to be sold,  
 which before found very few to buy them. Whence  
 it is easy to conjecture, what multitudes of persons  
 may be reclaimed, if place be given to repentance.

This letter was written, as is probable, about the year  
 of our Lord 107. Trajan lying then at Anti-  
 ochia in order to his wars in the east, and where the per-  
 secution was very hot. By which it is evident, what  
 inveterate and inveterate prejudices even the more  
 civilized and ingenious part of the Gentile world had  
 entertained against the Christian religion; that though  
 as cruel and unblameable, as to extort an honourable  
 confession from its greatest enemies, and most malicious  
 persecutors, through racks and tortures could force out  
 nothing to its disadvantage; yet rather than not express  
 their sentiments, what was unbecoming men of parts  
 and learning, they loaded it with ill names and hard  
 words. That we see here scruples not to style it not  
 only a superstition, but madness, and a wicked and immode-  
 rate superstition, charging the constant profession of it,  
 with obstinacy and an incurable obstinacy, what in  
 the most brave and generous re-  
 public of Rome, and the very same civility it fo-

two intimate friends, Tacitus and Suteonius, the one whereof calls it a 'detestable, the other a '*novel and mischievous superstition*. By this account also we see, that though the severity of the persecution might tempt some to turn renegades, yet that so vast was the spread which christianity had made in those parts, that this great man knew not how to deal with them. To direct him, therefore, in this affair, the emperor returned this following rescript.

TRAJAN TO PLINY, GREETING.

AS to the manner of your procedure, my Secundus, in examining the causes of those who have been brought before you for being Christians, you have taken the course which you ought to take: for no certain and general law can be so framed, as shall provide for all particular cases. Let them not be sought for; but if they be accused and convicted, let them be punished: yet so, that if any denies himself to be a Christian, and shall give evidence of it by doing sacrifice to our gods, although heretofore he has been suspected, let him be pardoned upon his repentance. But as for libels, published without the name of the authors, let them not be valid as to the crimes they charge; for that were an ill precedent, and is not the usage of our reign.

Tertullian " speaking of this imperial edict, calls it " a sentence confounded by a strange necessity: it allows them not to be sought for, as if they were innocent, and yet commands them to be punished, as if they were guilty: it spares and rages, dissembles, and yet punishes. Why does he entangle himself in his own censure? If he condemns them, why does he not hunt them out? if he thinks them not to be searched out, why does he not acquit them?" Here Tertullian seems to argue more like an orator than logician. For Trajan might be unwilling the Christians

s Tacit. Annal. l. 15. c. 44. p. 319.

t Sueton. in Neron. c. 16. p. 571.

u Apol. c. 2. c. 3.

should be nicely hunted out, and yet not think them innocent: he could not find them guilty of any enormous crime, but only of a strange and novel superstition: and therefore while they concealed themselves, did not think it reasonable that they should be left to the malice and rapine of busy under officers, who acted under the presidents and governors of provinces, mere sycophants and calumniators, *ἀναδύς ἐν τῇ ἀλλοτρίᾳ ἰσχυραὶ* as <sup>x</sup> Melito styles them in his apology to M. Antonnius, impudent accusers, and ravenous devourers of other men's estates, of whom he complains, that, under a pretence of the imperial edicts they day and night openly spoil and plunder the harmless and the innocent. These Trajan might think fit to restrain; but where there was notoriety of fact, where Christians were duly cited before the public tribunals, and the charge substantially made good, there they were to be left to the sentence of the law. But however it was, by this means the edge of their enemies' fury was taken off; and though the popular rage might in some particular places still continue, yet the general force and rigour of the persecution did abate and cease.

22. Trajan dying at Selinus in Cilicia, Adrian (whom he had adopted) succeeded in the empire. A prince of excellent parts, and no inconsiderable learning, *μυσιμάτα* as <sup>y</sup> Athenæus calls him, a prince greatly devoted to the muses, and yet one in whom it is hard to say, whether vice or virtue had the upper hand; and which is more, who seemed to reconcile most vices with their contrary virtues. He highly honoured the senate, without whose authority he would never transact any affairs of moment; and upon solemn days would condescend to wait upon the consuls to their own houses; and yet was proud and vain glorious, and ambitious of honour, which he greedily caught at upon every little occasion. He was magnificent in his works, and liberal in his gifts; but withal, envious, detracting from the glory of his predecessor, censuring and discommending the most eminent artists in all kind of faculties. He familiarly con-

<sup>x</sup> Ap. Euseb. H. Eccl. l. 4. c. 26. p. 147.

<sup>y</sup> Deipnos. l. 8. c. 16. p. 361.



versed with his friends, visited them in their sickness many times twice or thrice a day, treated them with the freedom and kindness of companions ; and yet he was fierce and cruel : as is evident by the many persons of nobility and renown whom he put to death. But we have noted enough of his character elsewhere, in the life of St. Quadratus. He was addicted to magic, and a great zealot for religion ; especially the rites of Greece : but despised and hated all other religions, upon which account he was no good friend to Christians. In his time, a fourth Persecution was raised against them, and so Sulpitius Severus<sup>z</sup> positively calls it. I know Eusebius, followed by Orosius and some others, assigns the fourth persecution to the reign of M. Aurelius ; but whoever impartially considers the state of things, will see that it ought to be fixed here. It is true, we do not find any new laws which this emperor made against the Christians, but the laws of his predecessors were still in force, and the people in most places were ready enough to run upon this errand of their own accord, and to sacrifice the poor innocent Christians to their own spite and malice. Whence Eusebius, speaking of the Apologies presented to this emperor, says, <sup>a</sup> it was because wicked and ill-minded men began to vex and disturb the Christians. And S. Hierom<sup>b</sup> more particularly tells us, that the zeal which the emperor showed in being initiated into the holy mysteries and the rites of Greece, gave opportunity and encouragement to the people (though without any particular warrant) to fall upon them : and this he elsewhere<sup>c</sup> calls a *most grievous persecution*. And so indeed it was, as is evident, not only from the Apologies which both Quadratus and Aristides presented to the emperor in behalf of the Christians, but that when Arrius Antoninus<sup>d</sup> (whom most suppose to have been the same with him that succeeded Adrian) was proconsul of Asia, and severely prosecuted the Christians there, all the Christians of the city where he resided as

z H. Sacr. l. 2. p. 142.

b De script in Quadrat.

d Tertull. lib. ad. Scapul. c. 4. p. 71.

a H. Eccles. l. 4. c. 3 p. 116.

c Epist. ad Magn. Orat. p. 327. Tom. 2.



one man beset his tribunal, openly confessing themselves to be Christians. He, amazed at the multitude, caused some few of them to be executed, telling the rest, that if they had a mind to end their lives, they had precipices and halters enough at home, and need not crowd thither for an execution. Nay so high did it arise, that Serenius Granianus, one of the following proconsuls was forced to write to Adrian for its mitigation : which the emperor accordingly commanded by a rescript, directed to Minucius Fundanus, Granianus's successor in that Province, as he did also to several others ; as Melito particularly tells us in his apology. But though the fire seemed to be pretty well quenched at present, yet did it break out again in the succeeding reign of Antoninus Pius, devouring many, whose sufferings are recorded in the martyrologies of the church, and for the stopping whereof, Justin Martyr exhibited an apology to this emperor, which produced that excellent letter of his to the common council of Asia, in favour of the Christians, which we have exemplified in the life of Justin Martyr.

23. To Antoninus Pius succeeded M. Aurelius Antoninus, and his brother L. Verus. M. Aurelius was a person of whom the writers of his life deservedly speak great things. He was a good man, and a great philosopher, and whom the historian<sup>c</sup> says, it is easier to admire, than to commend. But he was infinitely superstitious in his religion, and therefore easily blown up by the priests and philosophers that were about him into a prejudice against Christianity, and persuaded to set on foot the fifth Persecution against the Christians, whom he endeavoured to curb and suppress by new laws and edicts, exposing them to all the malice and fierceness of their enemies. The persecution began in the eastern parts about the seventh year of his reign, where it continued almost all his time ; and not content to stay there, spread itself into the west, especially France, where it raged with great severity. That the conflict was very

<sup>c</sup> Eutrop. H. Rom. lib. 8. p. 1919.

sharp and fierce, may be guessed at by the crowd of apologies that were presented to him by Justin Martyr, Melito, Athenagoras, and Apollinaris. In Asia St. Polycarp bishop of Smyrna was first condemned to the fire, and then run through with a sword, with twelve more from Philadelphia, who suffered with him, and Germanicus who a little before was devoured by wild beasts. At Rome, besides Ptolomy and Lucius, Justin the martyr with his six companions, Charito, Charitina, Euelpistus, Hierax, Peon, and Valerianus were beheaded. In the French persecution suffered Vettius Epagathus, a young man of incomparable piety and magnanimity; Blandina a lady of singular virtue, who after infinite and inexpressible torments was tied to a beam in fashion of a cross, and thrown to wild beasts; Biblis, who though at first through frailty she denied the faith, yet recovered her courage, and expired in the midst of the acutest tortures. Pothinus, bishop of Lyons above 90 years old beaten and stoned to death. Sanctus a deacon of Vien, together with Maturus, exposed in the amphitheatre, tormented, and imprisoned several days together, presented to wild beasts, placed in an iron chair red hot, and at last run through with a spear. Attalus a Roman citizen disgracefully led up and down in triumph, roasted in an iron chair, and then beheaded; as was also Alexander, the physician, a Phrygian, who readily professed himself a Christian: and Ponticus a youth of fifteen years of age, who through all the methods of cruelty and torment, which might have shaken a maturer age, entered into the kingdom of heaven. A larger and more particular account of all whose matrydoms is recorded in the letter written by the churches of Lyons and Vien, in France, to those of Asia and Phrygia, yet extant in Eusebius. At length the emperor seems to have relaxed the persecution, inclined to it, as is thought, by the remarkable victory which he gained in his German wars, by the prayers of the Christian legion, when the fortunes of the Roman empire lay at stake, and the Christians so signally, so immediately engaged heaven in its rescue and deliverance, by supplying them

one man best  
to be Christi  
some few of  
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Gratianus,  
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23. To  
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the enemy with lightning  
the emperor is said to have  
the greatness of the  
just favour and indulgence  
The substance of the  
Gentile writers, though  
they either ascribe it to  
the clemency of the emperor's  
were such letters written, is  
dated but a little after, cites  
though I confess little stress  
is extant at this day.  
M. Aurelius, and his bro-  
who follow the Jewish su-  
and granting them guards  
and injury. By this very  
means, at least equally with  
commonly confounded by the  
position the word by which  
But however it was,  
German victory, M. Aure-  
war, till after the death of

were tolerably quiet and  
Commodus, Æl. Pertinax,  
to the throne; a prince  
and politic, hardy and valiant,  
treacherous and unfaithful,  
as the historian<sup>1</sup> observes,  
his name, *Vere Pertinax*,  
again the sixth Persecution:  
himself favourable to the  
changed his mind, and gave  
them as an impious and infa-  
that designed nothing but

<sup>1</sup> Hist. p. 71

<sup>2</sup> al Modest. p. 536. Petit. de jur.  
p. 233. Reynaul. Indic. 55

treason and rebellion against the state. Whereupon he not only suffered his ministers and governors of provinces to treat them with all imaginable cruelty, but he himself gave out edicts forbidding any under the most terrible penalties to profess either the Jewish or Christian religion ; which were executed with that rigour and inhumanity, that the Christians of those days verily believed that the times of Antichrist did then take place. Martyrs of note, whom this Persecution sent to heaven, were Victor bishop of Rome, Leonidas Origen's father beheaded at Alexandria, Serenus, Heraclides, Heron, another Serenus, and Herais a Catechumen, all Origen's scholars, Potamiaena, an illustrious virgin, and her mother Marcella, after various torments, committed to the flames, and Basilides one of the officers that had led them to execution ; Fælicitas and Perpetua. two noble ladies, at Tuburbis in Mauritania, the one brought to bed but the day before, the other at that time a nurse ; Speratus and his companions beheaded at Carthage, by the command of Saturninus the proconsul ; Irenæus bishop of Lyons, and many thousands of his people martyred with him, whose names and sufferings though unknown to us, are honourably *written in the Book of life*.

25. The next that created any disturbance to the Christians was Maximinus, by birth a Thracian, a man of base and obscure original, of a mean and sordid education. He had been first a shepherd, then a highwayman, and last of all a soldier : he was of strength and stature beyond the ordinary size and standard ; and his manners were as robust and boisterous as his constitution, and savoured wholly of the rudeness of his education. Never did a more cruel beast (says the historian <sup>k</sup>) tread upon the earth, relying altogether upon his strength, and upon that account reckoning himself almost immortal.

<sup>k</sup> Ὁ δὲ Μαξιμῖνος παραλαβὼν τὴν ἀρχὴν, πολλὰν τὴν μεταβολὴν ἐποιήσατο, τραχύτατα ἔμεινεν πολλὰ φεβὴ τῇ ἐξουσίᾳ χερόμενος· ἔκ τε στρατίας ἔκ παντὶ ἡμέρᾳ βασιλείας εἰς τυραννίδος ὁμότητα μετὰ τὴν πάντα ἐπειγέτο, δυσμένειαν ἑαυτοῖς συνιδῶς, ὅτι το σφοδρὸν ἐξ ἐντολῆς τ' ἐσχάτης εἰς τισάμεν τὴν τύχην ἔλασεν· φύσει δὲ ἦν το ἡβὸν, ἄσπερον τὸ γένος, βέλτερος. τὸ τε φρονεῖν πάτρων ἔχων ἔκ ἐπιχώριον, σφόνδιον ἐποιήτο διδόμενους τὴν ἀρχὴν βίβλῳσαι. Herod. lib. 7. in Maxim. p. 253.

<sup>k</sup> Capitol. in vit. Maxim. c. 9. p. 609.

with rain, and fighting against the enemy with lightning and thunder. Whereupon the emperor is written to the senate, acknowledging the emperor's blessing, and commanding all just favour to be showed to the Christians. The story is universally owned by the Gentile out of spite to the Christians, they either ascribe the power of magic, or the prevalency of their own prayers. That there were such plain, in that Tertulian<sup>f</sup> who lived but a few years after them, and appeals to them; though I can be laid upon the epistle that is extant. There is still extant<sup>g</sup> a law of M. Aurelius Verus, permitting those who are addicted to superstition to obtain honours, and to defend them from wrong and injury. Learned men<sup>h</sup> understand Christianity of the Jews; these two being common to both writers of those times, and superstitious men usually denote Christianity. This law was made before that C. Julius not being engaged in the wars of his brother Verus.

24. The christian affairs were peaceable during the reigns of Marcus Aurelius and Julian, till Severus got the empire. He was witty and learned, prudent and brave, but withal crafty and subtle, bloody and passionate, and of a nature truly answering the name of *Severus*. Under him for though at first he showed favour to the Christians, yet afterwards he gave ear to those who traduced them as a pernicious generation; a people

<sup>f</sup> Apol. c. 5. p. 6. vide lib. ad Sc.

<sup>g</sup> Ap. Ulpian. l. 3. ff. §. 3. lib. 51.

<sup>h</sup> Alciat. dispunct. l. 3. c. 8. A.

Princip. c. 6. vide Helden de Sj.

Lugd. proleg. 3. p. 52.

<sup>i</sup> Spartian. in vit. Sever. c. 1.

among them did not stick  
the things came for the sake of  
in he wrote his book *De Mar-*  
and support of those that suffered

us reigned Pupienus and Balbi-  
ed Gordian, and to him Philip : all  
at least ten years together, the church  
at calmness, and tranquillity ; when  
nanner forced in his own defence to  
upon him. A man of great activity  
stout commander, a wise and prudent  
iversally acceptable for his modest and  
age, that by the sentence of the senate he  
at inferior to Trajan, and had the title of  
judged to him. But he was a bitter and  
enemy to Christians, against whom he raised  
Persecution, which proved, though the short-  
ottest of all the persecutions that had hitherto  
and oppressed the church. The ecclesiastic  
is generally put it upon the account of Decius's  
to his predecessor Philip, for being a Chris-  
whereas it is more truly to be ascribed to his zeal  
the cause of declining paganism, which he saw fa-  
undermined by Christianity, and that therefore  
re was no way to support the one, but by the ruin of  
the other. We have more than once taken notice of it  
in some of the following lives, and therefore shall say  
the less here. Decius reigned somewhat above two  
years, during which time the storm was very black and  
violent, and no place but felt the dreadful effects of  
it. They were every where driven from their houses,  
spoiled in their estates, tormented in their bodies. Whips  
and prisons, fires and wild beasts, scalding pitch and  
melted wax, sharp stakes and burning pincers were but  
some of the methods of their treatment ; and when the  
old ones were run over, new were daily invented and



27. Gallus succeeded Decius as in his government, so in his enmity to Christians, carrying on what the other had begun. But the cloud soon blew over ; for he being cut off, was succeeded by Valerian, who entered upon the empire with an universal applause and expectation. In the beginning of his reign he was a great patron of Christians, whom he treated with all offices of kindness and humanity, entertaining them in his own family ; so that his court seemed to be a little church for piety, and a sanctuary for refuge to good men. But, alas, this pleasant scene was quickly over ; seduced by a chief magician of Egypt, who persuaded him that the only way to prosper his affairs, was to restore the Gentile rites, and to suppress Christianity, so hateful to the gods, he commenced a ninth Persecution, wherein he prosecuted the Christians with all imaginable fury in all parts of the empire. With what fierceness it raged in Egypt, is largely related by Dionysius of Alexandria, and we have in a great part noted in his life. It is needless (says he<sup>q</sup>) particularly to reckon up the Christians that suffered in this persecution : only this you may observe, that both men and women, young and old, soldiers and country people, persons of all ranks and ages, were some of them scourged and whipped, others beheaded, others overcoming the violence of flames, received the crown of martyrdom. Cyprian elegantly and passionately bewails the miseries and sufferings which the martyrs underwent, in his letter to Nemesian, and the rest that were condemned to the mines. Nor did he himself escape, being beheaded at Carthage, as Xistus and Quartus had been before him, and the three hundred martyrs *De Massa Candida*, who rather than do sacrifice, chearfully leapt into a mighty pit of burning lime, kindled for that purpose, and were immediately stifled in the smoke and flames. In Spain suffered Fructuosus, bishop of Tarragon, together with his two deacons, Augurius and Eulogius ; at Rome, Xistus the bishop, and St. Laurence his deacon and treasurer of

<sup>q</sup> Epist. ad Domit. & Dld. ap, Euseb. l. 7 c. 11. p. 250.



that church ; at Cæsarea, Priscus, Malchus, and Alexander, who ashamed, to think that they lay idle and secure, while so many others were contending for the crown, unanimously went to the judge, confessed they were Christians, received their sentence, and underwent their martyrdom. But the Divine Providence, which sometimes in this world pleads the cause of oppressed innocence, was resolved to punish the emperor for his causeless cruelty towards those whose interest with heaven (while he continued favourable to them) had secured his happiness : and therefore did not only suffer the northern nations to break in upon him, but he himself was taken prisoner by Sapor king of Persia, who treated him below the rate of the meanest slave, used him as his footstool to get on horseback, and after several years captivity caused him to be flayed alive, and rubbed with salt, and so put a period to his miserable life. A fair warning to his son Gallienus, who growing wiser by the mischiefs and miscarriages of his father, stopped the persecution, and restored peace and security to Christians. \*

28. A long peace and prosperity (for except a little disturbance in the time of Aurelian, they met with no opposition through the reigns of Gallienus, Claudius, Tacitus, Florianus, Probus, Carus, and Numerian) had somewhat corrupted the manners of Christians, and therefore God was pleased to permit a tenth Persecution to come upon them to purge and winnow the rubbish and the chaff: the ulcer began to putrify, and it was time to call for the knife and the caustic. It began under Dioclesian and his colleague Maximian. Dioclesian was a prince active and diligent, crafty and subtle, fierce in his nature, but which he knew how cunningly to dissemble. His zeal for the Pagan religion engaged him with all possible earnestness to oppose Christianity,

Γ' Ἀλλὰ ὧς, Οὐαλημνὶ. τὴν μαφονίαν ἐνδείξάμετος τοῖς ὑπακόουσ τῷ Θεῷ, τὴν ἐσίαν κρίσιν ἐξωφύας, ἀλλὰς αἰχμηγας τὴν ἐ δισμῶ ἀχθὺς ὧν αὐτῇ πορφυρίδι ἢ τῷ λοιπῷ βασιλικῷ κίσμα. Τέλῳ δὲ ἐπὶ Σαπὼν Περσῶν βασιλεως ἐκδαιῶναι κελευθὺς ἢ ταγί-  
χουθὺς, πρῶταιον τ' στυτῇ δυσυχίας ἐσττας αἰωμν. Constant. M. Orat. ad SS. Cæ-  
lun, cap. 24. pag. 600.

which he carried on with a high hand, it being as the last, so the fiercest Persecution, like the last efforts of a dying enemy, that summons all his strength to give the parting blow. Dioclesian then residing at Nicomedia published his edicts about the very solemnity of our Saviour's passion, commanding the Christian churches to be pulled down, their bibles to be burnt, the better sort of them to be branded with infamy, the vulgar to be made slaves; as by subsequent orders he commanded the bishops to be every where imprisoned, and forced to sacrifice. But these were but a præludium to what followed after, other proclamations being put forth, commanding those that refused to offer sacrifice to be exposed to all manner of torments. It were endless to reckon up particular persons that suffered in this evil time. Eusebius who lived under this very persecution, has recorded a vast number of them, with the acts of their martyrdom; too many to account for in this place. It may suffice to note from him, that they were scourged to death, had their flesh torn off with pincers, or raked off with pieces of broken pots; were cast to lions and tygers, to wild boars and bears, provoked and enraged with fire to set upon them, burnt, beheaded, crucified, thrown into the sea, torn in pieces by the distorted boughs of trees, or their legs miserably distended in the stocks, roasted at a gentle fire, or by holes made on purpose had melted lead poured into their bowels. But impossible it is to conceive, much more to express the cruelties of that time. Eusebius himself, who saw them, tells us, that they were innumerable, and exceeded all relation. All which he assures us they endured with the most admirable and undaunted patience; they thronged to the tribunals of their judges, and freely told them what they were; despised the threatenings and barbarity of their enemies, and received the fatal and decretory sentence with a smile; when persuaded to be tender of their lives, and to compassionate the case of their wives and children, they bore up against the temptation with a manly and philosophic mind, *μᾶλλον δὲ ἐυσταδίῃ καὶ φιλεθείᾳ ψυχῇ*, as he adds,

yea rather with a soul truly pious and devoted unto God; so that neither fears nor charms could take hold upon them, at once giving undeniable evidences both of their own courage and fortitude, and of that Divine and unconceivable power of our Lord that went along with them. The acutest torments did not shake the firmness and stability of their minds, but they could with as much unconcernedness lay down their lives (as Origen<sup>t</sup> tells Celsus) as the best philosopher could put off his coat. They valued their innocency above their ease, or life itself. and sufficiently showed they believed another state, by an argument beyond what any institution of philosophy could afford. “The great philosophers of the Gentiles (as Eusebius<sup>u</sup> reasons in this matter) as much as they talk of immortality, and the happiness of the future state, did yet show that they looked upon it only as a childish and a trifling report: whereas amongst us even boys and girls, and as to outward appearance, the meanest and rudest persons, being assisted by the power and aid of our blessed Saviour, do by their actions rather than their words demonstrate the truth of this great principle, the immortality of the soul.” Ten years this persecution lasted in its strength and vigour, under Dioclesian in the east, and Maximian in the west: and they thought, it seems, they had done their work, and accordingly tell the world, in some ancient inscriptions, <sup>x</sup> that they had utterly defaced the name and superstition of the Christians, and had restored and propagated the worship of the gods; but were miserably mistaken in the case; and as if weary of the work, laid down their purple, and retired to the solitudes of a private life. And though Galerius, Maximianus, Jovius Maximinus, Maxentius, and Licinius did what they could to set the persecution on foot again, yet all in vain; both they and it in a very few years expiring and dwindling into nothing.

29. Thus we have seen the hardships and miseries, the torments and sufferings which the Christians were expo-

<sup>t</sup> Contr. Cels. l. 7. p. 357.

<sup>u</sup> Praepar. Evan. l. 1. c. 4. p. 13.

<sup>x</sup> Ap. Gruter. pag. 280. num. 3 & 4.

sed to for several ages, and with how invincible a patience they went through with them. Let us now a little review the argument, and see what force and influence it had to convince the world of the truth of their religion, and bring in converts to the faith. Tertullian <sup>y</sup> tells the Gentiles, “ That all their cruelty was to no purpose, that “ it was but a stronger invitation to bring over others to “ the party ; that the oftener they mowed them down, “ the faster they sprang up again ; and that the blood of “ Christians was a seed that grew up into a more plenti- “ ful harvest ; that several among the Gentiles had ex- “ hortated their auditors to patience under suffering, but “ could never make so many proselytes with all their fine “ discourses, as the Christians did by their actions : that “ that very obstinacy which was so much charged upon “ them was a tutor to instruct others. For who when “ they beheld such things, could not but be powerfully “ moved to inquire what really was within ? who when “ he had once found it, would not embrace it ? and having “ once embraced it, not be desirous to suffer for it ; that “ so he may obtain the full grace of God, and the pardon “ of his sins assured by the shedding of his blood.” Lactantius <sup>z</sup> manages this argument with incomparable eloquence and strength of reason : his discourse is somewhat long, but not unworthy the reader’s consideration. “ Since our number (says he) is always increased from “ amongst the votaries of the heathen deities, and is “ never lessened, no not in the hottest persecution, who “ is so blind and stupid, as not to see in which party true “ wisdom does reside ? But they, alas, are blinded “ with rage and malice, and think all to be fools, who “ when it is in their power to escape punishment, “ choose rather to be tortured and to die ; when as “ they might perceive by this, that that can be no “ such folly, wherein so many thousands throughout “ the whole world do so unanimously conspire. Suppose “ that women, through the weakness of their sex, may “ miscarry (and they are pleased sometimes to style

y Apolog. c. ult. p. 40.

z De Justit. l. 5. c. 13. p. 494

“ this religion an effeminate and oldwives’ superstition)  
“ yet certainly men are wiser. If children and young  
“ men may be rash, yet at least those of a mature age and  
“ old men have a more stable judgment. If one city  
“ might play the fool, yet innumerable others cannot be  
“ supposed to be guilty of the same folly. If one pro-  
“ vince, or one nation should want care and providence,  
“ yet all the rest cannot lack understanding to judge  
“ what is right. But now when the Divine law is enter-  
“ tained from the rising of the sun to the going down  
“ thereof, and every sex, age, nation, and country serves  
“ God with one heart and soul ; when there is every  
“ where the same patience and contempt of death, they  
“ ought to consider that there is some reason for it, and  
“ that it is not without cause, that it is maintained even  
“ unto death : that there is some fixed foundation when  
“ a religion is not only not shattered by injuries and  
“ persecutions, but always increased and rendered more  
“ firm and stable. When the very common people see  
“ men torn in pieces by various engines of torment, and  
“ yet maintain a patience unconquerable in the midst of  
“ their tired tormentors ; they cannot but think what  
“ the truth is, that the consent of so many, and their per-  
“ severance unto death, cannot be in vain, nor that pa-  
“ tience itself, without the Divine assistance, should be  
“ able to overcome such exquisite tortures. Highway-  
“ men and persons of the most robust constitutions are  
“ not able to bear such pulling asunder ; they roar, and  
“ groan, and sink under pain, because not furnished with  
“ a Divine patience. But our very children (to say no-  
“ thing of our men) and our tender women, do by silence  
“ conquer their tormentors ; nor can the flames extort  
“ one sigh from them. Let the Romans go now, and  
“ boast of their Mutius and their Regulus, one of which  
“ delivered up himself to be put to death by his enemies,  
“ because he was ashamed to live a prisoner , the other  
“ thrust his hand into the fire when he saw he could not  
“ escape death. Behold, with us the weaker sex, and  
“ the more delicate age suffer the whole body to be torn  
“ and burnt ; not because they could not avoid it if they

“ would, but voluntarily, because they trust in God.  
 “ This is true virtue, which philosophers in vain only  
 “ talk of, when they tell us, that nothing is so suitable  
 “ to the gravity and constancy of a wise man, as not by  
 “ any terrors to be driven from his sentiments and opi-  
 “ nions ; but that it is virtuous, and great indeed, to be  
 “ tortured and die, rather than betray one’s faith, or be  
 “ wanting in his duty, or do any thing that is unjust or  
 “ dishonest, though for fear of death, or the acutest tor-  
 “ ment, unless they thought their own poet raved, when  
 “ he said,

*Iustum & tenacem propositi virum,  
 Non civium ardor prava jubentium,  
 Non vultus instantis tyranni  
 Mente qualis solida.\**

The just man that resolved stands,  
 Not tyrants’ frowns, nor fierce commands,  
 Nor all the peoples’ rage combin’d,  
 Can shake the firmness of his mind.

“ Than which nothing can be more truly said, if meant of  
 “ those who refuse no tortures, nor death itself, that they  
 “ may preserve fidelity and justice ; who regard not the  
 “ command of tyrants, nor the swords of the governors,  
 “ that they may with a constant mind preserve real and  
 “ solid liberty, wherein true wisdom alone is to be main-  
 “ tained.” Thus far that elegant apologist. And cer-  
 tainly the truth of his reasoning was abundantly verified  
 by the experience of the world, Christians getting ground,  
 and conquering opposition by nothing more than their  
 patience and their constancy, till they had subdued the  
 empire itself to the acknowledgment of the truth. And  
 when once the great Constantine had entertained Chris-  
 tianity, it went along with wind and tide, and bore down  
 all before it. And surely it might be no unpleasant sur-  
 vey, to consider what was the true state of Paganism  
 under the first Christian emperors, and how and by what  
 degrees that religion, which for so many years had govern-  
 ed the world, slunk away into obscurity and silence. But  
 this is a business without the bounds of my present in-  
 quiry to search into.



# THE LIFE OF ST. STEPHEN,

## THE PROTOMARTYR.

**THE** violent opposition that Christianity at its first appearance met with both from Jews and Gentiles. St. Stephen's kindred unknown. One of the seventy. The great charity of the primitive believers. Dissension between the Hebrews and Grecians. Hellenists who. The original of deacons in the Christian church. The nature of their office: the number and qualification of the persons. Stephen's eminent accomplishments for the place. The envy and opposition of the Jews against him. The Synagogue of the Libertines, what. Of the Cyrenians, Alexandrians, &c. Their disputation with St. Stephen, and the success of it. False witnesses suborned to depose against him. The several parts of their charge considered. The mighty veneration of the Jews for their temple and the Mosaic institutions. Its destruction by Titus; and their attempts to rebuild it under Julian frustrated by a miracle. Stephen's apology before the Sanhedrim. The Jews' rage against him. He is encouraged by a vision. Stoning to death, what kind of punishment; the manner of it among the Jews. St. Stephen's martyrdom. His character, and excellent virtues. The time and place of his suffering. The place and manner of his burial. His body first discovered, when and how. The story of its translation to Constantinople. The miracles said to be done by his reliques, and at his Memoriz. Several reported by St. Augustin. What credit to be given to them. Miracles how long, and why continued in the church. The vain pretences of the church of Rome.

1. **THE** Christian religion being designed by God for the reformation of mankind, and the rooting out that Barbarism and idolatry wherewith the world was so overgrown, could not but meet with opposition, all corrupt interests conspiring to give it no very welcome entertainment. Vice and error had too long usurped the throne,



as part with it by a tame and easy resignation, but would  
 rather summon all their forces against a doctrine, that  
 openly proclaimed the subversion and ruin of their empire.  
 Hence it was every where spoken against, equally  
 opposed both by Jew and Gentile. The Gentiles despised  
 it for its lateness and novelty, as having no antiquity to re-  
 commend it, nor could they endure that their philosophy,  
 which then every where ruled the chair, should be con-  
 sidered by a plain simple doctrine, that pretended to no elab-  
 orate address, no insinuating strains of eloquence, no  
 nice and subtle arts of reasoning, no abstruse and sub-  
 lime speculations. The Jews were vexed to see their  
 expectations of a mighty prince who should greatly exalt  
 their state, and redeem it from that oppression and sla-  
 very under which it groaned, frustrated by the coming  
 of a Messiah, who appeared under all the circumstances  
 of meanness and disgrace; and who was so far from res-  
 cuing them from the power of the Roman yoke, that for  
 their obstinacy and unbelief he threatened the final and  
 irreparable ruin of their country, and, by the doctrine he  
 published, plainly told them he intended to abolish  
 their ancient Jewish institutions, for which they had such  
 dear regards, and so solemn a veneration. Accordingly  
 when he came amongst them, they entertained him with  
 all manner of cruelty and contempt, and whatever  
 could bring him to the scorn and odium of the people;  
 they reviled and reproached his person, as but the son of  
 a glutton and a drunkard, a traitor and an  
 infidel; they slighted his doctrine as the  
 work of a rash and illiterate person, traduced his mi-  
 nistry as imposture, and the effects of a black  
 magic, or the infernal powers. And when all this  
 they violently laid hands upon him  
 to take his life. And now one would have  
 thought that rage and fury should have cooled and died:  
 but the passions are too fierce and hot to stop at  
 this; they are resolved to go in these  
 and to let the world see that the disci-  
 ples must expect no better than their mas-  
 ter's fate.

refresh their rage in St. Stephen's martyrdom : the history of whose life and death we now come to relate, and to make some brief remarks upon it.

2. The sacred story gives us no particular account either of the country or kindred of this holy man. That he was a Jew is unquestionable, himself sufficiently owns the relation in his apology to the people, but whether originally descended of the stock of Abraham, or of parents incorporated and brought in by the gate of proselytism, whether born at Jerusalem, or among the dispersed in the Gentile provinces is impossible to determine. Baronius<sup>a</sup> (grounding his conjecture upon an epistle of Lucian, of which more afterwards) makes him to have been one of Gamaliel's disciples, and fellow pupil with St. Paul, who proved afterwards his mortal enemy : but I must confess, I find not in all that epistle the least shadow of probability to countenance that conjecture. Antiquity<sup>b</sup> makes him, probably enough, to have been one of the 70 disciples, chosen by our Lord as co-adjutors to the apostles in the ministry of the gospel : and indeed his admirable knowledge in the Christian doctrine, his singular ability to defend the cause of Christ's Messiaship against its most acute opposers, plainly argue him to have been some considerable time trained up under our Saviour's immediate institutions. Certain it is, that he was a man of great zeal and piety, endowed with extraordinary measures of that divine Spirit that was lately shed upon the church, and incomparably furnished with miraculous powers, which peculiarly qualified him for a place of honour and usefulness in the church, whereto he was advanced upon this occasion.

3. The primitive church among the many instances of religion for which it was famous and venerable, was for none more remarkable than their charity. They lived and loved as brethren ; *were of one heart and one soul, and continued together with one accord.* Love and charity were the common soul that animated the whole body

<sup>a</sup> Ad Ann. 34. n. 275, 298.

<sup>b</sup> Epiph. Hæres. 20. p. 27. Dorothe. Synops. de Vit. App. in Bibl. P. P. Tom. 3. p

of believers, and conveyed heat and vital spirits to every part. They prayed and worshipped God in the same place, and fed together at the same table. None could want, for *they had all in common*. The rich sold their estates to minister to the necessities of the poor, and deposited the money into one common treasury, the care whereof was committed to the apostles, to see distribution made as every one's case and exigency did require. But in the exactest harmony there will be some jars and discord, heaven only is free from quarrels, and the occasions of offence. The church increasing every day by vast numbers of converts to the faith, the apostles could not exactly superintend the disposal of the church's stock, and the making provision for every part, and were therefore probably forced to take in the help of others, sometimes more and sometimes less, to assist in this affair. By which means a due equality and proportion was not observed, but either through favour and partiality, or the oversight of those that managed the matter, some had larger portions, others less relief than their just necessities called for. This begat some present heats and animosities in the first and purest church that ever was, *the Grecians murmuring against the Hebrews, because their widows were neglected in the daily ministration.*<sup>c</sup>

4. Who these Grecians or Hellenists were, opposed here to the Hebrews, however a matter of some difficulty and dispute, it may not be unuseful to inquire. The opinion that has most generally obtained is, that they were originally Jews born and bred in Grecian or Heathen countries, of *the dispersed among the Gentiles*<sup>d</sup> (the *ἡσπαράς τῶν Ἑλλήνων*, the word *ΕΛΛΗΝΕΣ* in the style of the New Testament, as also in the writings of the fathers, being commonly used for the Gentile world) who accommodated themselves to their manner of living, spoke the Greek language, but altogether mixed with Hebraisms and Jewish forms of speech, (and this called *Lingua Hellenistica*) and used no other bible but the Greek

c Act. 6. 1.

d Joh. 7. 35.

translation of the Septuagint. A notion which Salmasius<sup>e</sup> has taken a great deal of pains to confute, by showing that never any people went under that notion and character, that the Jews, in what parts of the world soever they were, were not a distinct nation from those that lived in Palestine; that there never was any such peculiar distinct Hellenistic dialect, nor any such ever mentioned by any ancient writer; that the phrase is very improper to express such a mixt language, yea rather that Ἑλληνιστὶς implies one that expresseth himself in better Greek than ordinary, as Ἀττικιστὶς denotes one that studies to speak pure Attic Greek. Probable therefore it is, that they were not of the Hebrew race, but Greek or Gentile proselytes, who had either themselves, or in their ancestors deserted the Pagan superstitions, and embodied themselves into the Jewish church, taking upon them circumcision and the observation of the rites of the Mosaic laws (which kind the Jews call הַצִּדִּיקִים proselytes of justice) and were now converted to Christianity. That there were at this time great numbers of these proselytes at Jerusalem, is evident; and strange it were, if when at other times they were desirous to have the gospel preached to them, none of them should have been brought over to the faith. Even among the seven made choice of to be Deacons (most, if not all, of whom we may reasonably conclude to have been taken out of these Grecians) we find one expressly said to have been a proselyte of Antioch, as in all likelihood some, if not all the other, might be proselytes of Jerusalem. And thus wherever we meet with the word Ἑλληνισταί, or Grecians, in the history of the apostolic acts<sup>f</sup> (as it is to be met with in two places more) we may, and in reason are to understand it. So that these Hellenists (who spake Greek, and used the translation of the Seventy) were Jews by religion, and Gentiles by descent; with the Ἑθνη, or Gentiles, they had the same common original, with the Jews the same common profession; and therefore

<sup>e</sup> Comment. de Hellenist. Qu. 1, 2, 3, 4, 5. præcipue pag. 232. &c. vid. etiam, inter alios, Bez. & Camer. in loc.

<sup>f</sup> Act. ix. 29. xi. 20.

## THE LIFE OF ST. STEPHEN.

as to the manner of Jews, which all those might be supposed to have known (and the rites of Moses, which they were not born of Jewish ancestors) but to the Hellenists who were Jews both by their religion and by their birth. And this may give us some probable reason, why the views of these Hellenists had not so much the effect of them as those of the Hebrews, in convincing the apostles in a great measure against the constitution, being kinder to those who were their neighbours, and it may be kinder to those who only agreed with them in the profession of the same religion, and who indeed were as ready as capable of contributing to the church's service as the native Jews, who had lands and possessions, which they sold and laid at the apostles feet.

As the peace and quiet of the church being by this means a little ruffled and discomposed, the apostles, who well understood how much order and unity conduced to the ends of religion, presently called the church together, and told them, that the disposing of the common stock, and the daily providing for the necessities of the poor, however convenient and necessary, was yet a matter of too much trouble and distraction to consist with a faithful discharge of the other parts and duties of their office, and that they did not judge it fit and reasonable to neglect the one, that they might attend the other: that therefore they should choose out among themselves some that were duly qualified, and present them to them, that they might set them apart peculiarly to superintend this affair, that so themselves being freed from these incumbrances, might the more freely and uninterruptedly devote themselves to prayer and preaching of the gospel. Not that the apostles thought the care of the poor an office too much below them, but that this might be discharged by other hands, and they, as they were obliged, the better attend upon things of higher importance, ministeries more immediately serviceable to the souls of men. This was the first original of deacons in the Christian church, they were to serve tables, that is, to wait upon the necessities of the poor, to make

daily provisions for their public feasts, to keep the church's treasure, and to distribute to every one according to their need. And this admirably agrees to one ordinary notion of the word *Διάκονος* in foreign writers, where it is used for that peculiar servant who waited at feasts, whose office it was to distribute the portions to every guest, either according to the command of the *Ἀρχιτελείωνος*, the orderer of the feast, or according to the rule of equality, to give every one alike.<sup>5</sup> But though it is true this was a main part of the deacon's office, yet was it not the whole. For had this been all, the apostles needed not to have been so exact and curious in their choice of persons, seeing men of an ordinary rank and of a very mean capacity might have served the turn, nor have used such solemn rites of consecration to ordain them to it. No question, therefore, but their serving tables implied also their attendance at the table of the Lord's supper. For in those days their Agapæ or common love feasts, (whereat both rich and poor sat down together) were at the same time with the holy Eucharist, and both administered every day, so that their ministration respected both the one and the other.<sup>6</sup> And thus we find it was in the practice of the church, for so Justin Martyr<sup>i</sup> tells us it was in his time, that when the president of the assembly had consecrated the Eucharist, the deacons distributed the bread and the wine to all that were present, and afterwards carried them to those who were necessarily absent from the congregation. Nor were they restrained to this one particular service, but were in some cases allowed to preach, baptize, and absolve penitents, especially where they had the peculiar warrant and authority of the bishop to bear them out: nor need we look far beyond the pre-

g Μοῖρα κριτῶν, ἡ ἴσιν ἀπασιν οἱ Διάκονοι πρὸς χάριν μὴδενὶ μὴδέν. Μὴ τῷ μὲν μεγάλᾳ, τῷ δὲ κομίδῃ μὲν παρὰ παρὰτιδίσθω. ἀλλ' ἰσότης ἐπὶ πᾶσιν. Lucian. Chronosol. seu de Legg. Saturnal. Tom. 2. p. 823.

h Δεῖ δὲ ἡ τὰς Διακόνους ὄντας μυστηρίων Ἰησοῦ Χριστοῦ κατὰ πάντα τρόπον πᾶσιν ἀρέσκειν· ἡ γὰρ βρωμάτων ἡ ποτῶν (h. e. non solum.) εἰσὶν Διάκονοι, ἀλλ' ἐκκλησίας Θεοῦ ἱππεῖς· οὐκ ἔν αὐτοῖς φυλάσσεσθαι τὰ ἐγκλήματα ὡς πῶρ. Ignat. Epist. ad Trall.-Append. Usser. p. 17.

i Apol. ii. p. 97.

wanted not those that were ready to oppose and contradict him. So natural is it for error to rise up against the truth, as light and darkness mutually resist and expel each other.

8. There were at Jerusalem besides the temple, where sacrifices and the more solemn parts of their religion were performed, vast numbers of synagogues for prayer and expounding of the law, whereof the Jews themselves tell us there were not less than 480 in that city. In these, or at least some apartments adjoining to them, there were schools or colleges for the instruction and education of scholars in their laws; many whereof were erected at the charges of the Jews who lived in foreign countries, and thence denominated after their names: and hither they were wont to send their youth to be trained up in the knowledge of the law, and the mysterious rites of their religion. Of these, five combined together to send some of their societies to encounter and oppose St. Stephen. An unequal match! ~~ἀντίπαλον στρατόν~~ <sup>ἀντίπαλον στρατόν</sup> (as St. Chrysostom calls it<sup>r</sup>) a whole army of wicked adversaries, the chief of five several synagogues, are brought out against one, and him but a stripling too, ~~as~~ if they intended to oppress him rather with the number of assailants, than to overcome him by strength of argument.

9. The first of them were those of the *Synagogue of the Libertines*; but who these Libertines were, is variously conjectured. Passing by Junius's conceit of *Labra*<sup>s</sup>, signifying in the Egyptian language the whole precinct that was under one synagogue, whence *Labratenu*, or corruptly (says he) *Libertini*, must denote them that belonged to the *Synagogue of the Egyptians*, omitting this as altogether absurd and fantastical, besides that the *Synagogue of the Alexandrians* is mentioned afterwards; Suidas tells us it was the name of a nation,<sup>t</sup> but in what part of the world this people or country were, he leaves us wholly in the dark. Most probably, therefore, it relates

<sup>r</sup> Orat. in St. Steph. Tom. 6. p. 276.

<sup>s</sup> Jun. in loc. & in Gen. 8. 4.

<sup>t</sup> Suid in voc. Αἰγύτιοι.



to the Jews that were emancipated and set at liberty. For the understanding whereof we must know, that when Pompey had subdued Judea, and reduced it under the Roman government, he carried great numbers of Jews captive to Rome, as also did those generals that succeeded him, and that in such multitudes, that when the Jewish state sent an embassy to Augustus, Josephus<sup>u</sup> tells us, that there were about eight thousand of the Jews who then lived at Rome, that joined themselves to the ambassadors at their arrival thither. Here they continued in the condition of slaves, till by degrees they were manumitted and set at liberty, which was generally done in the time of Tiberius, who (as Philo informs<sup>v</sup>) suffered the Jews to inhabit the Transtiberine region: most whereof were Libertines, such who having been made captives by the fortune of war, had been set free by their masters, and permitted to live after the manner of their ancestors. They had their *Proseuchas*, or oratories, where they assembled, and performed their devotions according to the religion of their country: every year they sent a contribution instead of first-fruits to Jerusalem, and deputed certain persons to offer sacrifices for them at the temple. Indeed afterwards (as we find in Tacitus<sup>w</sup> and Suetonius<sup>x</sup>) by an order of senate he caused four thousand *Libertini generis*, of those libertine Jews, so many as were young and lusty, to be transported into Sardinia, to clear that island of robbers, (the occasion whereof is related by Josephus<sup>y</sup>) and the rest, both Jews and proselytes, to be banished the city, Tacitus adds, Italy itself. This occasion, I doubt not, many of these Libertine-Jews took to return home into their own country, and at Jerusalem to erect this synagogue for themselves and the use of their countrymen who from Rome resorted thither, styling it from themselves, the *Synagogue of the Libertines*; and such, questionless, St. Luke means, when among the several nations that were at Jerusalem at the day of Pente-

u Antiquit. Jud. lib. 17. c. 12. p. 610.

v Phil. de legat. ad Cai. p. 785.

w Tac. Annal. lib. 2. c. 85. p. 88.

x Sueton. in vit. Tib. c. 56. p. 354.

y Antiq. l. 18. c. 5. p. 623.



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*Libertines*; but who these *Libertines* were, the last  
conjectured. Passing by Junius's conjecture, that  
nifying in the Egyptian language the word *Libertini*  
was under one synagogue, when we consider that  
ruptly (says he) *Libertini*, must be referred  
ed to the *Synagogue of the Egyptians*, altogether  
altogether absurd and fantastic. The *Synagogue*  
*gogue of the Alexandrians* is made as it were  
das tells us it was the name of the world this  
people or of the world wholly in the dark. Most  
people

r Orat. in St. Steph. Tom. 6. p. 276.  
t Suid in voc. Λιβερτινῶν.

a Act. ii. 10.

ho *all at once rose up*  
 the particular subject of  
 but may with St. Chry-  
 accosted him after this  
 an, what comes into thy  
 ch the Deity? Why dost  
 mingly contrived discourses  
 the people? and with deceit-  
 nation? Here lies the *crisis*  
 is it likely that he should be  
 Mary? that the Maker of the  
 son of a carpenter? Was not  
 of his nativity, and Nazareth of  
 anst thou imagine him to be God,  
 on earth? who was so poor that he  
 swaddling clothes and thrown into a  
 was forced to fly from the rage of Herod,  
 way his pollution by being baptized in  
 was subject to hunger and thirst, to  
 weariness? who being bound was not  
 ape, nor, being buffeted, to rescue or re-  
 nself? who when he was hanged, could  
 e down from the cross, but underwent a  
 and a shameful death? Wilt thou make us be-  
 at he is in heaven, whom we know to have been  
 i in his grave? that he should be the life of the  
 , who is so near a kin to mortality himself? Is it  
 y that God should suffer such things as these?  
 ould he not rather with an angry breath have struck  
 s adversaries dead at the first approach, and set them  
 beyond the reach of making attempts upon his own  
 person? Either cease, therefore, to delude the people  
 “ with these impostures, or prepare thyself to undergo  
 “ the same fate.

12. In answer to which we may imagine St. Stephen  
 thus to have replied upon them. “ And why, Sirs,  
 “ should these things seem so incredible? have you not  
 “ by you the writings of the prophets? do you not read

## ST. STEPHEN.

confess yourselves to be his  
*prophet shall the Lord*  
*your brethren, like unto*  
 Have not the prophets long  
 been born at Bethlehem, and  
 of a virgin? that he should fly  
 and bear our griefs and carry  
 should pierce his hands and his  
 feet? that he should be buri-  
 ed up to heaven with a shout?  
 or some other in whom all these  
 were fulfilled, or learn with me to  
 know the Saviour. Blind and igno-  
 rant of the predictions of Moses, you  
 saw a mere man, but had you known  
 you have crucified the Lord of Glory:  
 the Good and the Just, and desired a  
 witness to you, but put to death the

of what that ingenious and elo-  
 quent St. Stephen did, or might have  
 said. Which, whatever it was,  
 his life and zeal, that evidence and  
 freedom and majesty of elocution,  
 had not one word to say against it:  
*lest the wisdom and the spirit by*  
 St. Stephen particularly did our Lord make  
 manifest to his disciples,<sup>d</sup> *settle it in*  
*before what you shall answer,*  
*truth and wisdom, which all your*  
*able to gainsay nor resist.* Here-  
 upon they began to retreat, and departed  
 divided between shame and grief.  
 to be so openly baffled by one single  
 man troubled that they had not carried  
 the religion which they opposed had  
 such signal credit and confirmation.  
 no longer able to oppose (as the

addition in some very ancient manuscript copies does elegantly express it) *with open face to resist the truth*, they betake themselves to clancular arts, to sly and sinister designs, hoping to accomplish by craft and subtlety what they could not carry by fairness and force of reason.

14. To this purpose they tamper with men of debauched profligate consciences, to undermine him by false accusations, that so he might fall as a sacrifice to their spite and malice, and that by the hand of public justice. St. Chrysostom<sup>f</sup> brings them in with smooth and plausible insinuations, encouraging the men to this mischievous attempt. “Come on, worthy and honourable friends, “lend your assistance to our declining cause, and let “your tongues minister to our counsels and contrivances. Behold a new patron and advocate of the GALILEAN is started up : one that worships a God that was “buried, and preaches a Creator shut up in a tomb ; “who thinks that he whom the soldiers despised and “mocked upon earth, is now conversing with the host “of angels in heaven, and promises that he shall come “to judge the world, who was not able to vindicate and “right himself : His disciples denied him, as if they “thought him an impostor, and yet this man affirms that “every tongue shall confess and do homage to him : “himself was not able to come down from the cross, and “yet he talks of his second coming from heaven : the “vilest miscreants reproached him at his death, that he “could not save either himself or them, and yet this man “peremptorily proclaims him to be the Saviour of the “world. Did you ever behold such boldness and impudence ? or have you ever heard words of so much “madness and blasphemy ? Do you, therefore, undertake the cause, and find out some specious colour and “pretence, and thereby purchase to yourselves glory “and renown from the present generation.

15. The wretches were easily persuaded to the undertaking, and to swear whatever their tutors should direct them. And now the cause is ripe for action, the case is

" the books of M.  
 " disciples? did :  
 " *your God raise*  
 " *me, him shall*  
 " since foretold t  
 " conceived in th  
 " into Egypt, th  
 " *our sorrows?*  
 " *feet, and hang*  
 " *ed, rise again.*  
 " Either now s  
 " prophecies w  
 " adore as God  
 " rant that yo  
 " thought you  
 " him, you wo  
 " you denied t  
 " murderer to  
 " Prince of Li

13. This is  
 quent father c  
 returned to t  
 was delivered  
 strength of re  
 that his antag  
*they were not*  
*which he sp*  
 good what h  
*your hearts,*  
*for I will g*  
*adversaries*  
 upon the m  
 the lists, c  
 Ashamed t  
 adversary,  
 the day, a  
 hereby rec  
 And now

are dealt with (and  
 : ~~made~~ them) the peo-  
 : ~~in~~ the Sanhedrim  
 : ~~led~~ to the bar, the  
 : ~~just~~ given in. *They*  
 : ~~led~~ him speak blas-  
 : ~~against~~ God; *the false*  
 : ~~not~~ to speak blas-  
 : ~~in~~ place and the law;  
 : ~~this~~ Jesus of Naza-  
 : ~~shall~~ change the cus-  
 : ~~that~~ is (that we may  
 : ~~man~~ in opening the se-  
 : ~~has~~ dared to speak  
 : ~~giver,~~ and blasphemed  
 : ~~the~~ nation has so just a  
 : ~~and~~ the whole creation at  
 : ~~from~~ the house of  
 : ~~turned~~ the waters into  
 : ~~turned~~ the Egyptian army  
 : ~~kindled~~ a fiery pillar for  
 : ~~plowing~~ or sowing, fed  
 : ~~from~~ heaven, and with his  
 : ~~made~~ them drink. But what  
 : ~~he~~ has whetted his tongue  
 : ~~God~~ himself, and set up  
 : ~~God~~ to the great Creator of  
 : ~~flushed~~ to reproach the tem-  
 : ~~where~~ the Divine oracles are  
 : ~~of~~ the prophets set forth, the  
 : ~~bread~~ and the heavenly manna,  
 : ~~and~~ the rod of Aaron; where  
 : ~~heads~~ of the high-priests, the  
 : ~~and~~ the honour of the scribes is  
 : ~~which~~ he has reviled and set  
 : ~~this~~ only, but the law itself, which  
 : ~~to be~~ but a shadow, and the ancient  
 : ~~figures.~~ He affirms the Galilean  
 : ~~Moses,~~ and the son of Mary strong-  
 : ~~giver:~~ he has not honoured the digni-

“ ty of the elders, nor had any reverence to the society  
 “ of the scribes. He threatens us with a dead master ;  
 “ the young man dreams sure, when he talks of *Jesus of*  
 “ *Nazareth* rising again, and destroying this holy place :  
 “ he little considers with how much wisdom it was  
 “ contrived, with what infinite charges it was erected,  
 “ and how long before it was brought to its perfection.  
 “ And yet, forsooth, this *Jesus of Nazareth* must *destroy*  
 “ *it and change the customs which Moses delivered to us :*  
 “ our most holy Sabbath must be turned out of doors,  
 “ circumcision abolished, the new-moons rejected, and  
 “ the feast of tabernacles laid aside ; our sacrifices must  
 “ no longer be accepted with God ; our sprinklings and  
 “ solemn purgations must be done away : as if we knew  
 “ not this Nazarene’s end, and as if one that is dead could  
 “ revenge himself upon them that are living. How ma-  
 “ ny of the ancient prophets and holy men have been cru-  
 “ elly murdered, whose death none ever yet undertook  
 “ to revenge ? and yet this man must needs appear in the  
 “ cause of this crucified Nazarene, and tell us of a dead  
 “ man that shall judge us. Silly impostor ! to fright us  
 “ with a Judge who is himself imprisoned in his own  
 “ grave.

16. This, then, is the sum of the charge, that he  
 should threaten the ruin of the temple, and the abolition  
 of the Mosaic rites, and blasphemously affirm that Jesus  
 of Nazareth should take away that religion which had  
 been established by Moses, and by God himself. In-  
 deed, the Jews had an unmeasurable reverence and ve-  
 neration for the Mosaic institutions, and could not with  
 any patience endure to hear of their being laid aside, but  
 accounted it a kind of blasphemy so much as to men-  
 tion their dissolution ; little thinking in how short a  
 time these things which they now so highly valued  
 should be taken away, and their temple itself laid level  
 with the ground ; which a few years after came to  
 pass, by the Roman army under the conduct of Titus  
 Vespasian, the Roman general, when the city was sack-  
 ed, and the temple burnt to the ground. And so final  
 and irrevocable was the sentence by which it was doom-

ed to ruin, that it could never afterwards be repaired, heaven itself immediately declaring against it. Inso-much that when Julian, the emperor, out of spite and opposition to the Christians, was resolved to give all-possible encouragement to the Jews, and not only permitted but commanded them to rebuild the temple, furnishing them with all charges and materials necessary for the work (hoping that hereby he should prove our Saviour a false prophet) no sooner had they begun to clear the rubbish, and lay the foundation, but a terrible earthquake shattered the foundation, killed the undertakers, and shook down all the buildings that were round about it. And when they again attempted it the next day, great balls of fire suddenly breaking out from under the foundations, consumed the workmen and those that were near it and forced them to give over the attempt. A strange instance of the displeasure of heaven towards a place which God had fatally devoted to destruction. And this related not only by Christian writers <sup>g</sup>, but as to the substance of it, by the <sup>h</sup> Heathen historian himself. And the same curse has ever since pursued and followed them, they having been destitute of temple and sacrifice for sixteen hundred years together. “ Were that bloody Sanhedrim now in being, and here present, (says  
 • “ one of the <sup>i</sup> ancients, speaking of this accusation) I  
 “ would ask them about those things for which they  
 “ were here so much concerned; what is now become of  
 “ your once famous and renowned temple? where are  
 “ those vast stones, and incredible piles of building?  
 “ where is that gold that once equalled all the other  
 “ materials of the temple? what are become of your  
 “ legal sacrifices? your rams and calves, your lambs  
 “ and heifers, pigeons, turtles, and scape-goats? If  
 “ they, therefore, condemned Stephen to die, that none  
 “ of these miseries might befall them, let them show  
 “ which of them they avoided by putting him to death;

<sup>g</sup> Socrat. H. Ecc. l. 3. c. 20. p. 193. Sozom. H. E. l. 5. c. 22. p. 631.

<sup>h</sup> A. Marcell. l. 23. non longe ab init.

<sup>i</sup> Greg. Nyssen. Orat. in S. Steph. Tom. 2 p. 791.

“ but if they escaped none of them, why then did they  
“ imbrue their hands in his innocent blood ?”

17. The court being thus set, and the charge brought in and opened, that nothing might be wanting to carry on their mock scene of justice, they give him liberty to defend himself. In order whereunto while the judges of the Sanhedrim earnestly looked upon him, they discovered the appearances of an extraordinary splendour and brightness upon his face, the innocency of his cause, and the clearness of his conscience manifesting themselves in the brightness and chearfulness of his countenance. The high-priest having asked him whether guilty or not, he in a large discourse pleaded his own cause to this effect: “ That what apprehensions soever  
“ they might have of the stateliness and magnificence of  
“ their temple, of the glory and *grandeur* of its services  
“ and ministrations, of those venerable customs and  
“ usages that were amongst them, as if they looked upon  
“ them as indispensably necessary, and that it was blas-  
“ phemy to think God might be acceptably served with-  
“ out them; yet that if they looked back to the first ori-  
“ ginals of their nation, they would find, that God chose  
“ Abraham to be the father and founder of it, not when  
“ he lived in a Jerusalem, and worshipped God with  
“ the pompous services of a temple, but when he dwelt  
“ among the idolatrous nations: that then it was that  
“ God called him from the impieties of his father’s house,  
“ and admitted him to a familiar acquaintance and in-  
“ tercourse with himself; wherein he continued for  
“ many years without any of those external and visible  
“ rites which they laid so much stress upon; and that  
“ when at last God entered into covenant with him, to  
“ give his posterity the land of Canaan, and that in *his*  
“ *seed all the nations of the earth should be blessed*, he  
“ bound it upon him with no other ceremony, but only  
“ that of circumcision, as the badge and seal of that  
“ federal compact that was between them: that without  
“ any other fixed rite but this, the succeeding patriarchs  
“ worshipped God for several ages, till the times of  
“ Moses, a wise, learned, and prudent person, to whom



and appointed him  
 them out of the  
 famous prophet, and  
 this lesson to their  
*your God raise up*  
*to me, him shall ye*  
 later days would send  
 who shou'd do as  
 rites, and set up more  
 of worship, to whom  
 attention, and ready  
 fore-fathers had frequent-  
 commanded Moses to set  
 public and solemn wor-  
 himself, and receive the  
 his people; which yet  
 and temporary ministra-  
 the immediate order of  
 some years to give place  
 ed by David, but built by  
 majestic, but not abso-  
 infinite Being that made the  
*for his throne, and the earth*  
 confined within a mate-  
 particular way of worship;  
 could be no such absolute and  
 those Mosaical rites and  
 ed; especially when God  
 a new and better scene and  
 as the humour of this loose  
 and undisciplinable gene-  
 of their ancestors) to *resist*  
 him in all those methods,  
 and reclaim them; that  
 whom their fore-fathers  
 in them that had foretold  
*and the holy Jesus*, as  
 had actually betrayed and  
 reverence and regard  
 solemnly delivered to them.

“ by the ministry of angels, and which he came to fulfil  
 “ and perfect.

18. The holy man was going on in the application, when the patience of his auditors, which had hitherto holden out, at this began to fail ; that fire which gently warms at a distance, scorches when it comes too near ; their consciences being sensibly stung by the too near approach of the truths he delivered, they began to fume and fret, and express all the signs of rage and fury. But he, regardless of what was done below, had his eyes and thoughts directed to a higher and a nobler object, and looking up, *saw the heavens opened*, and some bright and sensible appearances of the Divine Majesty, and the holy Jesus clothed in the robes of our glorified nature, not sitting (in which sense he is usually described in scripture) but *standing* (as ready to protect and help, to crown and reward his suffering servant) *at the right hand of God*. So easily can Heaven delight and entertain us in the want of all earthly comforts, and divine consolations are then nearest to us, when human assistances are furthest from us. The good man was infinitely ravished with the vision, and it inspired his soul with a fresh zeal and courage, and made him long to arrive at that happy place, and little concerned what use they would make of it, he could not but communicate and impart his happiness ; the cup was full, and it easily overflowed ; he tells his adversaries what himself beheld, *Behold, I see the heavens opened, and the Son of man standing on the right hand of God*.

• 19. The heavenly vision had very different effects : it encouraged Stephen, but enraged the Jews, who now taking it *pro confesso* that he was a blasphemer, resolved upon his death, without any further process. How furious and impatient is misguided zeal ! they did not stand to procure a warrant from the Roman governor (without whose leave they had not power to put any man to death) nay, they had not the patience to stay for the judicial sentence of the Sanhedrim, but acted the part of zealots, (who were wont to execute vengeance upon capital offenders, without staying for the ordinary formalities of justice) and raising a great noise and clamour, and stop-

*ping their ears*, that they might hear no further blasphemies, and be deaf to all cries for mercy, they unanimously rushed upon him. But zeal is superstitious in its maddest fury : they would not execute him within the walls, lest they should pollute the holy city with his blood, but hurried him *without the city*, and there fell upon him with a shower of stones. Stoning was one of the four capital punishments among the Jews, inflicted upon greater and more enormous crimes, especially blasphemy, idolatry, and strange worship : and the Jews<sup>k</sup> tell us of many particular circumstances used in this sort of punishment. The malefactor was to be led out of the consistory, at the door whereof a person was to stand with a napkin in his hand, and a man on horse back at some distance from him, that if any one came and said, he had something to offer for the deliverance of the malefactor, upon the moving of the napkin the horseman might give notice, and bring the offender back. •He had two grave persons to go along with him, to exhort him to confession by the way ; a crier went before him, proclaiming who he was, what his crime, and who the witnesses : being come near the place of execution (which was two cubits from the ground) he was first stripped, and then stoned, and afterwards hanged, where he was to continue till sun-set, and then being taken down, he and his gibbet were both buried together.

20. Such were their customs in ordinary cases, but, alas, their greediness of St. Stephen's blood would not admit these tedious proceedings ; only one formality we find them using, which the law required, which was, that *the hands of the witnesses should be first upon him, to put him to death, and afterward the hands of all the people*<sup>l</sup> : a law surely contrived with great wisdom and prudence, that so the witness, if forsworn, might derive the guilt of the blood upon himself, and the rest be free ; *so thou shalt put the evil away from among you*. Accordingly here the witnesses *putting off their upper garments* (which rendered them less nimble and expedite, being loose and

<sup>k</sup> Vid. P. Fag. in Exod. xxi. 16.

<sup>l</sup> Deut. xvii. 7.

long, according to the mode of those eastern countries) *laid* them down at Saul's feet, a zealous youth, at that time student under Gamaliel, the fiery zeal and activity of whose temper made him busy no doubt in this, as we find he was in the following persecution. An action which afterwards cost him tears and penitent reflections, himself preferring the indictment against himself; *when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.*<sup>m</sup> Thus prepared they began the tragedy, whose example was soon followed by the multitude. All which time the innocent and holy man was upon his knees, sending up his prayers faster to heaven than they could rain down stones upon him, piously recommending his own soul to God, and charitably interceding for his murderers, that God would not charge this guilt upon them, nor severely reckon with them for it; and then gave up the ghost, or as the sacred historian elegantly expresses it, *fell asleep*. So soft a pillow is death to a good man; so willingly, so quietly does he leave the world, as a weary labourer goes to bed at night. What storms or tempests soever may follow him while he lives, his sun, in spite of all the malice and cruelty of his enemies, sets serene and calm. *Mark the perfect and behold the upright, for the end of that man is peace.*

21. Thus died St. Stephen, the protomartyr of the Christian faith, obtaining τοῦ αὐτοῦ στεφάνου Στέφανον (says Eusebius") a reward truly answering to his name, a CROWN. He was a man in whom the virtues of a divine life were very eminent and illustrious; *a man full of faith and of the holy ghost*. Admirable his zeal for God and for religion, for the propagating whereof he refused no pains, declined no troubles or difficulties: his courage was not baffled either with the angry frowns, or the fierce threatenings of his enemies, nor did his spirit sink, though he stood alone, and had neither friend nor kinsman to assist and comfort him; his constancy firm and unshaken, notwithstanding temptations on the one hand, and the dangers that assaulted him on the other: in all the opposi-

*ping their ears*, that they  
 mics, and be deaf to all  
 ly rushed upon him.  
 maddest fury: they  
 walls, lest they should  
 but hurried him *with*  
 with a shower of stones  
 capital punishment  
 greater and more cruel  
 idolatry, and struck  
 many particular crimes  
 ment. The malice  
 ry, at the door  
 kin in his hand  
 tance from him  
 something to  
 upon the move  
 notice, and by  
 persons to give  
 sion by the  
 who he was,  
 ing come no  
 bits from the  
 stoned, and  
 till sun-set  
 bet were left

20. Such  
 alas, their  
 admit that  
 find then  
*the hand*  
*him to de*  
 law sur  
 that so  
 the blood  
*put the*  
 the with  
 rendered

and suffer-  
 but the  
 saying one  
 resigned up  
 enough to  
 wrongs and  
 accordingly after  
 the pardon of  
 in his blood.

*righteous man*  
 his petition, as

St. Paul, whose  
 suppose to have  
 groans, the fruit  
 And what set off

and with lofty and  
*highly of himself*

only of, and prefer-

therefore the author

ings in the apostles

similitude, that though

endured with such sin-

and revelations, yet

place, did not con-

fers upon any; but

to preserve

himself with the station

to the last minute of

say some) three years

Prodius, bishop of An-

by Nicephorus, which

Quid mihi & tibi? Quare  
 in me? Olim quidem debui  
 Saule lupo rapax, comedisti;  
 es est filius perditionis. Nam  
 dum non haberet. Sed idcirco  
 es est Stephanus. Quod fi-  
 1. de S. Steph. Tom. 10

q. H. Eccl. 1. 2. c. 3. p. 134

is probable enough was not) extends to no less than even years. Doubtless a very wide mistake. Sure I am 'Eusebius affirms, that it was not long after his ordination to his deacon's office, and the author of the *Excerpta Chronologica* published by 'Scaliger more particularly, that it was some few days less than eight months after our Lord's ascension. He is generally supposed to have been young at the time of his martyrdom; and 'Chrysostom makes no scruple of styling him *young man* at every turn, though for what reason, I confess I am yet to learn. He was martyred without the walls, near the gate on the north side, that leads to Cedar (as "Lucian tells us) and which was afterwards called S. Stephen's Gate; anciently (say some) styled the Gate of Ephraim, or as others the Valley Gate, or the Fish Gate which stood on the east side of the city, where the place we are told is still showed, where S. Paul sat when he kept the clothes of them that slew him. Over this place (wherever it was) the empress 'Eudocia wife of 'Theodosius, when she repaired the walls of Jerusalem, erected a beautiful and stately church to the honour of St. Stephen, wherein she herself was buried afterwards. The great stone upon which he stood while he suffered martyrdom, is "said to have been afterwards removed into the church built to the honour of the apostles upon Mount Sion, and there kept with great care and reverence: yea, one of the stones wherewith he was killed, being preserved by some Christian, was afterwards (as we are \*told) carried into Italy, and laid up as a choice treasure at Ancona, and a church there built to the memory of the martyr.

23. The church received a great wound by the death of this pious and good man, and could not but express a very deep resentment of it: *Devout men* (probably proselytes) *carried Stephen to his burial, and made great lamentation for him.* They carried, or as the word

r Loc. Supr. laudat.

s Ad. calc. Chro. Euseb. p. 82. t Orat. in S. Steph. ubi supr. u Ep. de Invent. S. Steph. ap. Sur. ad Aug. 3. Bedl. de loc. S. c. 1. p. 363. T. 3. Broc. descript. Terr. s. p. m. 328. Convic. It in. l. 2. c. 11. p. 259. v Euagr. H. Eccl. l. 1. c. 22. p. 280. w Bed. ib. cap. 3. p. 364. x Bar. not in Martyr. Rom. ad. Aug. 3. p. 475. ex Martyrol. S. Cyriac.

~~Quoniam~~ properly signifies; they *dressed* him up, and prepared the dead body for the burial. For we cannot reasonably suppose, that the Jews being at this time so mightily enraged against him, the apostles would think it prudent further to provoke the exasperated humour by making a solemn and pompous funeral. His burial (if we might believe one of the ancients, who pretends it was revealed to him in a vision by Gamaliel, whom many of the ancients make to have been a Christian convert) was on this manner. The Jewish Sanhedrim, having given order that his carcass should remain in the place of its martyrdom to be consumed by wild beasts; here it lay for some time night and day, untouched either by beast or bird of prey. Till Gamaliel, compassionating the case of the holy martyr, persuaded some religious Christian proselytes, who dwelt at Jerusalem, and furnished them with all things necessary for it, to go with all possible secrecy and fetch off his body. They brought it away in his own carriage, and conveyed it to a place called Caphargamala (corruptly, as is probable, for Caphargamaliel, otherwise כפר גמלי proper-ly signifies the Town of Camels) that is, the Village of Gamaliel, twenty miles distant from Jerusalem; where a solemn mourning was kept for him seventy days at Gamaliel's charge, who also caused him to be buried in the east side of his own monument, where afterwards he was interred himself. The *Greek Menæon*<sup>a</sup> adds, that his body was put into a coffin made of the wood of the tree called perseæ (this was a large beautiful Egyptian tree, as Theophrastus tells us, of which they were wont to make statues, beds, tables, &c.) though how they came by such very particular intelligence (there being nothing of it in Gamaliel's Revelation) I am not able to imagine. \*Johannes Phocas, a Greek writer of the middle age of

<sup>a</sup> y Lucian. Ep. de invent. S. Steph. ubi. supr. & apud. Bar. ad. Ann. 415. p. 371. vid. Nicoph. l. 14. c. 9. Tom. 2. p. 454.

β 'Ο θύοι πρεσβυτέρους τὸ ἀντίπαλον καταλαβόν, τὸ γλυκὺν ὕπνον ἀνεπαύσατο· συνημίζετο τὸ ἱερὸν εὐαγγέλιον ἀπὸ ἀνδρῶν ἐυλαβῶν ἐν γλασσοκόμῳ Περσίας· ἰδοὺ δὲ τὴν τοῦτον. Menæon Græcor. τῇ καὶ τῷ Δαμασκ. sub lit. Σ. 111. b Histor. Plant. l. 4. c. 2. p. 286. c Ἐκφρασ. τῶν αἰγ. τοπων, &c. c. 14. p. 19. Edit. Allat.

the church, agrees in the relation of his interment by Gamaliel, but adds, that he was first buried in Mount Sion, in the house where the apostles were assembled when our Lord came in to them, *the doors being shut*, after his resurrection, and afterwards removed by Gamaliel to another place, which (says he)<sup>d</sup> was on the left side the city, as it looks towards Samaria, where a famous monastery was built afterwards.

24. But wherever his body was interred, it rested quietly for several ages, till we hear of its being found out in the reign of Honorius; for then as 'Sozomen informs us, it was discovered at the same time with the bones of the prophet Zachary, an account of both which he promises to give; and having spoken of that of the prophet, there abruptly ends his history. But what is wanting in him is fully supplied by other hands, especially the forementioned 'Lucian, presbyter of the town of Caphargamala in the diocese of Jerusalem, who is very large and punctual in his account, the sum whereof (so far as concerns the present case, and is material to relate) is this. Sleeping one night in the baptisterium of his church (this was ann. 415. *Honor. Imper. 21.*) there appeared to him a grave venerable old man, who told him he was Gamaliel, bade him go to John bishop of Jerusalem, and will him to remove his remains and some others (whereof S. Stephen was the principal) that were with him from the place where they lay. Three several times the vision appeared to him before he would be fully satisfied in the thing, and then he acquainted the bishop with it, who commanded him to search after the place. After some attempts, he found the place of their repository, and then gave the bishop notice, who came and brought two other bishops, Eleutherius of Sebaste, and Eleutherius of Hiericho, along with him. The monument being opened, they found an inscription upon S. Stephen's tomb-stone in deep letters, *Celiel*, signifying (says mine author) the *servant*

<sup>d</sup> Ibid. c. 15. p. 25.    <sup>e</sup> H. Eccl. l. 9. c. 16, 17. p. 817.    <sup>f</sup> Vid. loc. supr. citat. & Phot. Cod. 171. Col. 383.



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there was an earth-  
fragrant fragrancy came  
by it. Only some few bones  
were taken out and bestowed  
with triumph and rejoicing  
upon Mount Sion, the  
have had discharged the  
of this, but that this  
Photius, and before him  
as chancellor or secre-  
tary (who sets it down  
and under the same con-  
ditions reports it) but before both  
Marseilles, who lived Ann.  
and consequently not long  
ago; who also adds, that  
he sent it to all the churches,  
in Greek, translated into Latin,  
and therein he gives an ac-  
count of Braga, and sent it

whether before or after, the reader  
of the story, though I question  
not enough to believe all the cir-  
cumstances related to Constantinople upon  
the authority of a nobleman of the *senatorian*  
order, and his veneration for the protomartyr,  
who was in Palestine, commanding  
that he being put into a coffin like that  
in which he was buried by him. Eight years  
after, say some, was Juliana) re-  
solved to take her husband's  
place, in a hurry she chanced to mis-  
take that of her husband, and so  
But it soon betrayed itself by

indict. 13. p. m. 17. i De Script.

Tom. 2. Eadem habet Menzon Græc.

an extraordinary odour, and some miraculous effects ; the same whereof flying before to Constantinople, had prepared the people to conduct it with great joy and solemnity into the imperial palace. Which yet could not be effected ; for the sturdy mules that carried the treasure, being come as far as Constantine's Baths, would not advance one step further. And when unreasonably whipped and pricked, they spake aloud, and told those that conducted them, that the martyr was to be reposed and interred in that place. Which was accordingly done, and a beautiful church built there. But certainly they that first added this passage to the story had been at a great loss for invention, had not the story of Balaam's ass been upon record in scripture. I confess Baronius<sup>l</sup> seems not over forward to believe this relation, not for the trifling and ridiculous improbabilities of it, but only because he could not well reconcile it with the time of its being first found out by Lucian. Indeed my authors tell us, that this was done in the time of Constantine, Metrophanes being then bishop of Constantinople, and that it was only some part of his remains buried again by some devout Christians, that was discovered in a vision to Lucian, and that the empress Pulcheria, by the help of her brother Theodosius, procured from the bishop of Jerusalem the martyr's right hand, which being arrived at Constantinople, was with singular reverence and rejoicing brought into the palace and there laid up, and a stately and magnificent church erected for it, set off with all rich and costly ornaments and advantages.

26. Authors<sup>m</sup> mention another remove Ann. 439 (and let the curious and inquisitive after these matters reconcile the different accounts) of his remains to Constantinople, by the empress Eudocia, wife to Theodosius,<sup>n</sup> who having been at Jerusalem upon some pious and charitable designs, carried back with her to the imperial city the remains of St. Stephen, which she carefully laid up in the church of St. Laurence. The Roman<sup>o</sup> martyrolo-

<sup>l</sup> Bar. ad Ann. 439. Tom. 5. p. 681. <sup>m</sup> Marcell. chro. Indict. VII. p. 24.

<sup>n</sup> Theodor. Lect. lib. 2 p. 568. <sup>o</sup> Ad. VII. Maii. p. 284.

gy says, that in the time of Pope Pelagius, they were removed from Constantinople to Rome, and lodged in the Sepulchre of S. Laurence the martyr *in agro Verano*, where they are honoured with great piety and devotion. But I find not any author near those times mentioning their translation into any of these western parts, except the little parcel which Orosius<sup>p</sup> brought from Jerusalem (whither he had been sent by St. Augustin, to know St. Hierom's sense in the question about the original of the soul) which he received from Avitus, who had procured it of Lucian, and brought it along with him into the west, that is, into Africa, for whether it went any further, I find not.

27. As for the miracles reported to have been done by the remains of this martyr, Gregory,<sup>q</sup> bishop of Tours, and the writers of the following ages have furnished the world with abundant instances, which I insist not upon, superstition having been the peculiar *genius* and humour of those middle ages of the church, and the Christian world miserably over-run with an excessive and immoderate veneration of the reliques of departed saints. However, I can venture the reader's displeasure for relating one, and the rather because it is so solemnly averred by Baronius<sup>r</sup> himself. S. Gaudiosus, an African bishop, flying from the Vandalic persecution, brought with him a glass vial of St. Stephen's blood to Naples in Italy, where it was famous, especially for one miraculous effect, that being set upon the altar, at the time of mass, it was annually wont upon the third of August (the day whereon St. Stephen's body was first discovered) to melt and bubble, as if it were but newly shed. But the miracle of the miracle lay in this, that when pope Gregory the XIII. reformed the Roman kalendar, and made no less than ten days difference from the former, the blood in the vial ceased to bubble upon the third of August, according to the old computation, and bubbled upon that

p Vid. Avit. Ep. Præf. Ep. Lucian. Gennad. de script. Eccl. in Oros. c. 39. p. 53. Marcell. Chron. p. 17.

q De glor. Martyr. lib. 1. cap. 33. p. 42. &c.

r Annot. in Martyr. Rom. ad Aug. III. p. 474.

that fell according to the new reformation. A great justification, I confess (as Baronius well observes) of the Divine authority of the Gregorian kalendar, and the pope's constitutions : but yet it was ill done to set the kalendars at variance, when both had been equally justified by the miracle. But how easy it was to abuse the world with such tricks, especially in these latter ages, wherein the artifice of the priests was arrived to a kind of perfection in these affairs, is no difficult matter to imagine.

28. Let us then look to the more early ages, when covetousness and secular interests had not so generally put men upon arts of craft and subtlety. And we are told, both by Lucian and Photius,<sup>s</sup> that at the first discovery of the martyr's body, many strange miraculous cures were effected, seventy-three healed only by smelling the odour and fragrancy of the body ; in some dæmons were cast out, others cured of issues of blood, tumours, agues, fevers, and infinite other distempers that were upon them. But that which most sways with me, is what St. Augustin reports of these matters ; who seems to have been inquisitive about matters of fact, as the argument he managed did require.<sup>t</sup> For being to demonstrate against the Gentiles that miracles were not altogether ceased in the Christian church, among several others he produces many instances of cures miraculously done at the remains of St. Stephen, brought thither (as before we noted) by Orosius from Jerusalem, all done thereabouts, and some of them in the place where himself lived, and of which (as he tells us) they made books, which were solemnly published, and read to the people, whereof (at the time of his writing) there were no less than seventy written of the cures done at Hippo (the place where he lived) though it was not full two years since the memorial of St. Stephen's martyrdom had begun to be celebrated in that place, besides many whereof no account had been given in writing. To set down

<sup>s</sup> Loc. ante citat.

<sup>t</sup> De Civ. Dei. lib. 22. cap. 8. col. 1346. &c. Tom. 5

all were to tire the reader's patience beyond all recovery, a few only for a specimen shall suffice. At the *Aqua Tibilitana Projectus*, the bishop bringing the remains of the martyr, in a vast multitude of people, a blind woman desiring to be brought to the bishop, and some flowers which she brought being laid upon them, and after applied to her eyes, to the wonder of all she instantly received her sight. Lucillus, bishop of Synica, near Hippo, carrying the same remains, accompanied with all the people, was suddenly freed from a desperate disease under which he had a long time laboured, and for which he even then expected the surgeon's knife. Eucharis, a Spanish presbyter, then dwelling at Calama (whereof Possidius, who wrote St. Augustin's life, was bishop) was by the same means cured of the stone, which he had a long time been afflicted with, and afterwards recovered of another distemper, when he had been given over for dead. Martialis, an ancient gentleman in that place, of great note and rank, but a pagan, and highly prejudiced against the Christian faith, had been often in vain solicited by his daughter and her husband (both Christians) to turn Christian, especially in his sickness, but still resented the motion with indignation. His son-in-law went to the place dedicated to St. Stephen's martyrdom, and there with prayers and tears passionately begged of God his conversion. Departing, he took some flowers thence with him, which at night he put under his father's head, who slept well, and in the morning called for the bishop, in whose absence (for he was at that time with St. Augustin at Hippo) the presbyters were sent for, at whose coming he acknowledged himself a Christian, and to the joy and admiration of all, was immediately baptized. As long as he lived he often had these words in his mouth, and they were the last words that he spake (for he died not long after) *O Christ, receive my spirit*, though utterly ignorant that it was the protomartyr's dying speech.

29. Many passages of like nature he relates, done at his own see at Hippo, and this among the rest. Ten children of eminence at Cæsarea in Cappadocia (all the

children of one man) had for some notorious misdemeanour after their father's death, been cursed by their mother, whereupon they were all seized with a continual trembling and shaking in all parts of their body. Two of these, Paulus and Palladia, came over into Africa, and dwelt at Hippo, notoriously known to the whole city. They arrived fifteen days before Easter, where they frequented the church, especially the place dedicated to the martyrdom of St. Stephen, every day, praying that God would forgive them, and restore them to their health. Upon Easter-day the young man, praying as he was wont at the accustomed place, suddenly dropt down, and lay like one asleep, but without any trembling, and awaking found himself perfectly restored to health, who was thereupon, with the joyful acclamations of the people, brought to St. Augustin, who kindly received him, and after the public devotions were over, treated him at dinner, where he had the whole account of the misery that befel him. The day after, when the narrative of his cure was to be recited to the people, his sister also was healed in the same manner, and at the same place, the particular circumstances of both which St. Augustin relates, more at large.

30. What the judicious and unprejudiced reader will think of these and more the like instances there reported by this good father, I know not, or whether he will not think it reasonable to believe, that God might suffer these strange and miraculous cures to be wrought in a place where multitudes yet persisted in their gentilism and infidelity,<sup>u</sup> and who made this one great objection against the Christian faith, that whatever miracles might be heretofore pretended for the confirmation of Christian religion, yet that now they were ceased, when yet they were still necessary to induce the world to the belief of Christianity. Certain it is, that nothing was done herein, but what did very well consist with the wisdom and the goodness of God, who as he is never wont to be prodigal in multiplying the effects of his omnipotent power beyond

<sup>u</sup> Vid. Aug. loc. cit. initio cap.

a just necessity, so is never wanting to afford all necessary evidences and methods of conviction. That therefore the unbelieving world (who made this the great refuge of their infidelity) might see that his arm was not grown effete and weak, that he had not left the Christian religion wholly destitute of immediate and miraculous attestations, he was pleased to exert these extraordinary powers, that he might baffle their unbelief, and silence their objections against the divinity of the Christian faith. And for this reason God never totally withdrew the power of working miracles from the church, till the world was in a manner wholly subdued to the faith of Christ. And then he left it to be conducted by more human and regular ways, and to preserve its authority over the minds of men by those standing and innate characters of Divinity which he has impressed upon it. It is true that the church of Rome still pretends to this power, which it endeavours to justify by appealing to these and such like instances : but in vain. and to no purpose ; the pretended miracles of that church being generally trifling and ludicrous, far beneath that gravity and seriousness that should work upon a wise and considering mind, the manner of their operation obscure and ambiguous, their numbers excessive and immoderate, the occasions of them light and frivolous, and after all, the things themselves for the most part false, and the reports very often so monstrous and extravagant, as would choke any sober and rational belief, so that a man must himself become the greatest miracle that believes them. I shall observe no more, than that in all these cases related by St. Augustin, we never find that they invocated or prayed to the martyr, nor begged to be healed by his merits or intercession, but immediately directed their addresses to God himself.

# THE LIFE OF ST. PHILIP,

## THE DEACON AND EVANGELIST.

**His birth-place.** The confounding him with St. Philip, the apostle. His election to the office of a deacon. The dispersion of the church at Jerusalem. Philip's preaching at Samaria. Inveterate prejudices between the Samaritans and the Jews. The great success of St. Philip's ministry. The impostures of Simon Magus, and his embracing christianity. The Christians at Samaria confirmed by Peter and John. Philip sent to Gaza. His meeting with the Ethiopian eunuch. What Ethiopia here meant. Candace who. The custom of retaining eunuchs in the courts of the eastern princes. This eunuch who. His office. His religion and great piety. His conversion and baptism by St. Philip. The place where he was baptized. The eunuch's return, and propagating christianity in his own country. Philip's journey to Cesarea, and fixing his abode there. His four daughters virgin-prophetesses. His death.

ST. PHILIP was born (as Isidore the Peleusiot plainly intimates) at Cæsarea, a famous port town between Joppa and Ptolemais in the province of Samaria; but whether he had any other warrant for it than his own conjecture, I know not, there being some circumstances however that make it probable. He has been by some both formerly and of later times, for want of a due regard to things and persons, carelessly confounded with St. Philip the apostle. A mistake of very ancient date, and which seems to have been embraced by some of the most early writers of the church. But whoever considers that the one was an *apostle* and one of the *twelve*, the other a *deacon* only, and one of the *seven*, chosen out of the people, and set apart by the apostles, that they themselves might attend the more immediate ministries of their office, that the one was dispersed up and down



the church, while the other remained with the apostolical college at Jerusalem, that the one though commissioned to preach and baptize, could not impart the Holy Ghost (an essential prerogative of the apostolical office) will see how reason will lead him to acknowledge a vast difference between them. Our St. Philip was one of the *seventy* disciples and St. Stephen's next colleague in the deacon's office, created for the conveniency of the poor, and assisting the apostles in some inferior services and ministrations which shows him to have been a person of great esteem and reputation in the church endowed with miraculous powers, *full of wisdom and of the Holy Ghost*; which were the qualifications required by the apostles in those who were to be constituted to this place. In the discharge of this ministry he continued at Jerusalem for some months after his election, till the church being scattered up and down, he was forced to quit his station: as what wonder if the stewards be dismissed, when the household is broken up?

2. The protomartyr had been lately sacrificed to the rage and fury of his enemies: but the bloody cloud did not so blow over, but increased into a blacker tempest. Cruelty and revenge never say it is enough, like the temper of the devil, whose malice is insatiable and eternal. Stephen's death would not suffice, the whole church is now shot at, and they resolve (if possible) to extirpate the religion itself. The great engineer in this persecution was Saul, whose active and fiery genius, and passionate concern for the traditions of the fathers, made him pursue his design with the spirit of a *zealot*, and the rage of a madman. He had furnished himself with a commission from the Sanhedrim, he soon put it in execution, broke open houses, seized whoever he met with that looked but like a disciple of the crucified Jesus, and without any regard to sex or age, beat, and haled them into prison, plucking the husband from the bosom of his wife, and the mother from the embraces of her children, blaspheming God, prosecuting and being injurious unto men, breathing out nothing but slaughter and threatenings wherever he came; whence Euse-

buis calls it the first and most grievous persecution of the church.<sup>a</sup> The church by this means was forced to retire, the apostles only remaining privately at Jerusalem, that they might the better superintend and steer the affairs of the church, while the rest were dispersed up and down the neighbouring countries, publishing the glad tidings of the gospel, and declaring the nature and design of it in all places where they came ; so that what their enemies intended as the way to ruin them, by breaking the knot of their fellowship and society, proved an effectual means to enlarge the bounds of Christianity. Thus excellent perfumes, while kept close in a box, few are the better for them, whereas being once, whether casually or maliciously spilt upon the ground, the fragrant scent presently fills all corners of the house.

3. Among them that were thus dispersed was our evangelist, so styled not from his writing, but preaching of the gospel. He directed his journey towards the province of Samaria, and came into a city of Samaria (as those words may be read) probably Gitton, the birth-place of Simon Magus ; though it is safest to understand it of Samaria itself. This was the metropolis of the province, had been for some ages the royal seat of the kings of Israel, but being utterly destroyed by Hyrcanus, had been lately re-edified by Herod the Great, and in honour of Augustus (*Σίβαςος*) by him by styled Sebaste. The Samaritans were a mixture of Jews and Gentiles, made up of the remains that were left of the Ten Tribes which were carried away captive, and those heathen colonies which the king of Babylon brought into their room ; and their religion accordingly was nothing but Judaism blended with Pagan rites, though so highly prized and valued by them, that they made no scruple to dispute place, and to vie with the worship of the temple at Jerusalem. Upon this account there had been an ancient and inveterate pique and quarrel between the Jews and them, so as utterly to refuse all mutual intercourse with each other. Hence the Samaritan woman wonder-

<sup>a</sup> H. Eccl. l. 2. c. 1. p. 39.

tl. ... *drink of her,*  
 c' ... *have no deal-*  
 te ... *rejoiced them at the*  
 (t ... *the most solemn*  
 j' ... *proselytes, nor*  
 l' ... *of the just, suffer-*  
 c' ... *no nor to say amen*  
 c' ... *they could fasten*  
 c' ... *of reproach, than to*  
 : ... *a Devil.* But God  
 c' ... *nor always withholds*  
 c' ... *are ready to banish*  
 c' ... *It is true the apostles*  
 c' ... *not to go in the way of*  
 c' ... *city of the Samaritans.*  
 c' ... *broken down the par-*  
 c' ... *flesh the enmity, even*  
 c' ... *in ordinances,<sup>d</sup> then*  
 c' ... *peace as well to them that*  
 c' ... *were nigh.* Philip there-  
 c' ... *to these Samaritans, so*  
 c' ... *ews: to which he effectual-*  
 c' ... *great and uncontrollable*  
 c' ... *fitted to the capacities,*  
 c' ... *of the meanest, do easili-*  
 c' ... *of men. And the suc-*  
 c' ... *people generally embrac-*  
 c' ... *while they beheld him cu-*  
 c' ... *powerfully dispossessing*  
 c' ... *and regret were forced to*  
 c' ... *equal joy and wonder of that*

c' ... *born at a town not far*  
 c' ... *arts had strangely insinu-*  
 c' ... *and veneration of the peo-*  
 c' ... *deus, daring and insolent,*  
 c' ... *devices, had for a long*  
 c' ... *vulgar, that they really*

<sup>d</sup> Eph. ii. 14, 15. & seq.

thought him (and for such no doubt he gave out himself) to be the supreme divinity, probably magnifying himself as that divine power, that was to visit the Jews as the Messiah, or the Son of God; among the Samaritans, giving out himself to be the Father (as \*Irenæus assures us) τοῦ πρώτου Θεοῦ, as his countryman Justin Martyr tells us the people worshipped him, as the first and chiefest Deity; as afterwards among the Gentiles he styled himself the Holy Ghost. And what wonder if by this train of artifices the people were tempted and seduced to admire and adore him. And in this case things stood at St. Philip's arrival, whose greater and more unquestionable miracles quickly turned the scale. Imposture cannot bear the too near approach of truth, but flies before it, as darkness vanishes at the presence of the sun. The people, sensible of their error, universally flocked to St. Philip's sermons, and convinced by the efficacy of his doctrine, and the power of his miracles, gave up themselves his converts, and were by baptism initiated into the Christian faith: Yea the *magician* himself, astonished at those mighty things which he saw done by Philip, professed himself his proselyte and disciple, and was baptized by him; being either really persuaded by the convictive evidence of truth, or else for some sinister designs craftily dissembling his belief and profession of Christianity. A piece of artifice which \*Eusebius tells us his disciples and followers still observed in his time, who, in imitation of their father, like a pest or a leprosy, were wont to creep in among the Christian societies, that so they might with the more advantage poison and infect the rest, many of whom having been discovered, had with shame been ejected and cast out of the church.

5. The fame of St. Philip's success at Samaria quickly flew to Jerusalem, where the apostles immediately took care to despatch some of their own number to confirm these new converts in the faith. Peter and John were sent upon this errand, who being come, prayed for them,

e Lib. 1 c. 20. p. 115.  
c. 46. p. 219.

f Apol. ii. p. 69. vid. Tert. de præscr. Hæret.  
g H. Eccl. lib. 2. c. 1. p. 39.

and laid their hands upon them, ordaining, probably, some to be governors of the church, and ministers of religion; which was no sooner done, but the miraculous gifts of the Holy Ghost fell upon them. A plain evidence of the apostolic power: Philip had converted and baptized them, but being only a *deacon* (as <sup>b</sup>Epiphanius and <sup>i</sup>Chrysostom truly observe) could not confer the Holy Ghost, this being a faculty bestowed only upon the apostles. Simon, the *magician*, observing this, that a power of working miracles was conveyed by the imposition of the apostles' hands, hoped by obtaining it to recover his credit and reputation with the people; to which end he sought by such methods as were most apt to prevail upon himself, to corrupt the apostles by a sum of money, to confer this power upon him. Peter resented the motion with that sharpness and severity that became him, told the wretch of the iniquity of his offer, and the evil state and condition he was in, advised him by repentance to make his peace with Heaven, that if possible, he might prevent the miserable fate that otherwise did attend him. But what passed between Peter and this magician both here, and in their memorable encounter at Rome (so much spoken of by the ancients) we have related more at large in another place.<sup>k</sup>

6. Whether St. Philip returned with the apostles to Jerusalem, or (as <sup>l</sup>Chrysostom thinks) staid at Samaria, and the parts thereabouts, we have no intimations left upon record. But wherever he was, an angel was sent to him with a message from God, to go and instruct a stranger in the faith.<sup>m</sup> The angel one would have thought had been most likely himself to have managed this business with success. But the wise God keeps method and order, and will not suffer an angel to take that work which he has put into the hands of his ministers. The sum of his commission was to go toward the *South*,

<sup>b</sup> Epiph. Hæres. XXI. p. 29.

<sup>i</sup> Chrys. Homil. 18. in Act. p. 580.

<sup>k</sup> Antiquit. App. Life of St. Pet. Sect. 8. n. 1. Sect. 9. n. 4.

<sup>l</sup> Homil. 19. in Act. App. p. 585.

<sup>m</sup> Εἶδες ἀγγέλους συναντιλαμβανόμενους τῶν κηρύγματι· ἢ αὐτοὺς μὲν ἡ κηρύττοντας, αὐτοὺς δὲ καλεῖσθαι; τὸ δὲ θαυμαστὸν ἢ ἰντυθεῖν δείκνυται. Chrysost. ibid. p. 586.

*unto the way that goes down from Jerusalem to Gaza, which is desert* : A circumstance, which whether it relate to the way, or the city is not easy to decide, it being probably true of both. Gaza, was a city, anciently famous for the strange efforts of Sampson's strength, for his captivity, his death, and the burial of himself and his enemies in the same ruin. It was afterwards sacked and laid waste by Alexander the Great, and as <sup>n</sup> Strabo notes, remained waste and desert in his time ; the prophetic curse being truly accomplished in it, *Gaza shall be forsaken* ; a fate which the prophet Jeremiah had foretold to be as certain, as if he had seen it already done, *baldness is come upon Gaza.*<sup>o</sup> So certainly do the divine threatenings arrest and take hold of a proud and impenitent people ; so easily do they set open the gates for ruin to enter into the strongest and best fortified cities, where sin has once undermined, and stripped them naked of the divine protection.

7. No sooner had St. Philip received his orders, though he knew not as yet the intent of his journey, but he addressed himself to it, *he arose and went* : he did not reason with himself whether he might not be mistaken, and that be a false and deluding vision that sent him upon such an unaccountable errand, and into a desert and a wilderness, where he was more likely to meet with trees and rocks, and wild beasts, than men to preach to : but went however, well knowing God never sends any upon a vain or a foolish errand. An excellent instance of obedience ; as it is also recorded to Abraham's eternal honour and commendation, that when God sent his warrant, *he obeyed and went out, not knowing whither he went*. As he was on his journey, he espied coming towards him *a man of Ethiopia : an Eunuch of great authority under Candace queen of the Ethiopians ; who had the charge of all her treasure, and had come to Jerusalem to worship* ; though in what part of the world the country here spoken of was situate

<sup>n</sup> Geograph. l. 16. p. 759.

<sup>o</sup> Zach. 2. 4. Jer. 47. 5.

(the word being variously used in scripture) has been some dispute. <sup>p</sup> Dorotheus and <sup>q</sup> Sophronius of old, and some later writers, place it in Arabia the happy, not far from the Persian Gulf; but it is most generally conceived to be meant of the African Ethiopia, lying under or near the torrid zone, the people whereof are described by Homer, to be *τοχαιου δαδου*, the remotest part of mankind; and accordingly St. Hierom<sup>r</sup> says of this eunuch, that he came from Ethiopia, that is, *ab extremis mundi finibus*, from the furthest corners of the world. The country is sometimes styled Cush, probably from a mixture of the Arabians, who inhabiting on the other side of the Red Sea, might send over colonies hither, who settling in these parts, communicated the names of Cush and Sabæa to them. The manners<sup>s</sup> of the people were very rude and barbarous, and the people themselves, especially to the Jews, contemptible even to a proverb; *Are ye not as the children of the Ethiopians unto me, O children of Israel, saith the Lord?*<sup>t</sup> nay the very meeting an Ethiopian was accounted an ill omen, and an unlucky prognostication. But no country is a bar to Heaven, *the grace of God that brings salvation* plucks up the enclosures, and *appears to all*; so that *in every nation, he that feareth God and worketh righteousness, is accepted with him.*

8. But we cannot reasonably suppose that it should be meant of Ethiopia at large, especially as parallel at this day with the Abyssine empire, but rather of that part of the country whose Metropolis was called Meroë, and Saba (as it is called both by Josephus,<sup>u</sup> and the Abyssines themselves at this day) situate in a large Island, encompassed by the Nile, and the rivers of Astapus, and Astoborra, as Josephus informs us, for about these parts it was (as Pliny<sup>u</sup> tells us) that queens had a long time governed under the title of Candace, a custom (as we find in Strabo) first commencing in the time

<sup>p</sup> Dorothe. Synops. p. 148.

<sup>q</sup> Sophr. ap. Hier. de Scrip. Eccl. in Crescent.

<sup>r</sup> Hier. ad Paul. Tom. 3. p. 7.

<sup>s</sup> Amos 9. 7.

<sup>t</sup> Antiq. Jud. l. 2. c. 5. p. 58.

<sup>u</sup> Hist. Nat. l. 6. c. 29. p. 105.



of Augustus, when a queen of that name having for her incomparable virtues been dear to the people, her successors in honour of her took the title of Candace, in the same sense that Ptolomy was the common name of the kings of Egypt, Artaxerxes of the kings of Persia, and Cæsar of the Roman emperors. Indeed Oecumenius was of opinion that Candace was only the common name of the queen-mothers of Ethiopia, that nation not giving the name of fathers to their kings, as acknowledging the sun only for their common father, and their princes the sons of that common parent.\* But in this I think he stands alone, and contradicts the general vote and suffrage of the ancients, which affirms this nation to have been subject to women; sure I am Eusebius<sup>v</sup> expressly says, it was the custom of this country to be governed by queens even in his time. The name of the present queen (they say) was Lacasa, daughter of king Baazena, and that she outlived the death of our Saviour four years.

9. Among the great officers of her court she had one (if not more) eunuch, probably to avoid suspicion, it being the fashion of those eastern countries (as it still is at this day) to employ eunuchs in places of great trust and honour, and especially of near access to, and attendance upon queens. For however among us the very name sounds vile and contemptible, yet in those countries it is otherwise; among the Barbarians (says Herodotus<sup>x</sup>) that is, the eastern people, eunuchs are persons of the greatest esteem and value. Our eunuch's name (as we find it in the confession made by Zaga Zabo,<sup>y</sup> ambassador from the Ethiopian emperor) was Indich, *δυνάστης*, a potent courtier, an officer of state of prime note and qua-

v Ἰστίον δὲ ὅτι Κανδάκη Λιθίοπος πᾶσαν τὴν πρὸ βασιλείας μητέρα κατέσχευε, ἐταυρὴν πατέρα Λιθίοπος ἔκ ἀναφύεσθαι, ἀλλ' ὡς ὄντας ὑπὸς ἡλίου παραδιδάσκειν, ἐκείνη δὲ τὴν μητέρα κατέσχευε Κανδάκη. Oecumen. Comment. in Act. viii. p. 82.

w H. Eccl. l. 2. c. 1. p. 40.

x Παρὰ τοῖσι βαρβάροις τιμωτέροις εἰσι οἱ ἐυνῆχοι, πρίστως εἰναι αὐτῶν πάσης, τῶν ἐνορχίων. Herod. lib. 8.

Auctor Sinnaces, insigni familia ac perinde opibus, & proxime huic Abdus, adeptæ virilitatis, non despectum id apud barbaros, ultroque potentiam habet. Tacit. Ann. l. 6. c. 31. p. 182.

y Extat. ad Bzov. Annal. Eccl. ad Ann. 1524. n. XXXII. p. 543.



being no less than high treasurer to the queen ; nor  
 do we find that Philip, either at his conversion or bap-  
 tism found fault with him for his place or greatness.  
 Certainly magistracy is no ways inconsistent with Chris-  
 tianity : the church and the state may well agree, and  
 Moses and Aaron go hand in hand. Peter baptized Cor-  
 nelius and St. Paul Sergius, the proconsul of Cyprus,  
 into the Christian faith, and yet neither of them found  
 any more fault with them for their places of authority and  
 power than Philip did here with the lord treasurer of the  
 Ethiopian queen. For his religion, he was, if not a *pro-*  
*phet of justice*, (as some think) circumcised, and under  
 an obligation to observe the rites and precepts of the law  
 of Moses at least a *proselyte of the gate* (in which respect  
 it is that one of the ancients calls him a Jew) entered al-  
 ready into the knowledge of the true God, and was now  
 come to Jerusalem (probably at the solemnity of the pass-  
 over, or the feast of Pentecost) to give public and solemn  
 evidence of his devotion. Though an Ethiopian, and  
 many thousand miles distant from it, though a great  
 stranger, and necessarily swallowed up in a crowd of  
 persons, yet he came to Jerusalem for to worship. No  
 way so long, so rugged and difficult, no charge or inter-  
 est so dear and great, as to hinder a good man from  
 minding the concerns of religion. No slender and  
 trifling pretences, no little and ordinary occasions, should  
 excuse our attendance upon places of public worship :  
 behold here a man that thought not much to take a jour-  
 ney of above four thousand miles, that he might appear  
 before God, in the solemn place of Divine adoration, the  
 place which God had chosen above all other parts of the  
 world to place his name there.

10. Having performed his homage and worship at the  
 temple, he was now upon his return for his own country ;  
 nor had he left his religion at church behind him, or  
 thought it enough that he had been there, but improved  
 himself while travelling by the way : even while he sat  
 in his chariot (as Chrysostom observes<sup>a</sup>) he read the

<sup>a</sup> Hom. 19. in vit. Cypr. p. 11.

<sup>a</sup> Homil. 19. in Act. p. 585.

scriptures. A good man is not willing to lose even common minutes, but to redeem what time is possible for holy uses : whether sitting, or walking, or journeying, our thoughts should be at work, and our affections travelling towards heaven.<sup>b</sup> While the eunuch was thus employed, a messenger is sent to him from God : the best way to meet with Divine communications is to be conversant in our duty. By a voice from Heaven, or some immediate inspiration, Philip is commanded to *go near the chariot*, and address himself to him. He did so, and found him reading a section or paragraph of the prophet Isaiah, concerning the death and sufferings of the Messiah, his meek and innocent carriage, under the bloody and barbarous violences of his enemies, who dealt with him with all cruelty and injustice. This the eunuch not well understanding, nor knowing certainly whether the prophet meant it of himself or another, desired St. Philip to explain it, who being courteously taken up into his chariot, showed him that all this was meant of, and had been accomplished in the Holy Jesus, taking occasion thence to discourse to him of his nativity, his actions and miracles, his sufferings and resurrection from the dead, and his ascension into heaven, declaring to him the whole system of the Christian faith. His discourse wanted not its desired effect ; the eunuch was fully satisfied in the Messiahship and Divine authority of our Saviour, and wanted nothing but the solemn rite of initiation to make him a Christian proselyte. Being come to a place where there was conveniency of water, he desired that he might be baptized, and having professed his faith in the Son of God, and his hearty embracing the Christian religion, *they both went down into the water*, where Philip baptized him, and washed this Ethiopian white.

11. The place where this eunuch was baptized, Beza,<sup>c</sup> by a very wide mistake makes to be the river Eleutherus, which ran near the foot of Mount Lebanon, in the most northern borders of Palestine, quite at the other end of

<sup>b</sup> Tantus amator Leg's divinæq; scientiæ fuit, ut etiam in vehiculo sacras literas legeret. *Hier. Epist. ad Paulin. T. 3. p. 7.*

<sup>c</sup> Annot. in Act. VIII. 36.

lity, being no less than high treasurer to the king, for the do we find that Philip, either at his conversion or fetched tism, found fault with him for his place in each valley, Certainly magistracy is no ways inconsistent with Christianity; the church and the state may well go hand in hand. St. His Moses and Aaron go hand in hand. Peter (the apostle) more nelius, and St. Paul Sergius, the proconsul, are told it is into the Christian faith, and yet neither of them miles distant any more fault with them for their places of power, near power than Philip did here with the lord at the foot of an Ethiopian queen. For his religion, he was swallowed up *proselyte of justice*, (as some think) circumcised here it was an obligation to observe the rites and precepts of Moses, at least a *proselyte of the gate* (as to his conversion it is that one of the ancients calls him a Jew), especially ready into the knowledge of the true God, manuscripts add come to Jerusalem (probably at the solemn festival of the Holy Ghost fell over, or the feast of Pentecost) to give public gifts and powerful evidences of his devotion. Though an alien, and away from many thousand miles distant from it, statesman, and necessarily swallowed up in war, yet he re- business, yet *he came to Jerusalem for peace*, the know- way so long, so rugged and difficult, not to Heaven, and he- est so dear and great, as to hinder a man's tranquillity of mind, minding the concerns of religion. What befallen him. trifling pretences, no little and ordinary excuses, and propa- excuse our attendance upon places so good the glad tid- behold here a man that thought not many miles, the Hicrom's styles- ney of above four thousand miles, the ancients' gene- before God, in the solemn place of David, in him, *Ethio-* place which God had chosen above all the world, and hence the world, to place his name there. by the confes-

10. Having performed his homage to the temple, he was now upon his return home, nor had he left his religion at church, thought it enough that he had been himself while travelling by the way, in his chariot (as Chrysostom)

VIII. Idus Jun.

Paul. ixviii. 31.  
c. 18. p. 113.

gave baptism almost the first of the world. Indeed they have a common story, that in many ages they had the knowledge of the true religion, from the time of the queen of Saba (the name of this country, as we are told, is it probable she might govern here) who (as) was Maqueda, who having learnt the knowledge of the Jewish law, and received their religion, taught them her son Meilech to Solomon, to be instructed by him : the story whereof may be seen in more detail at large. I add no more of this country, than what Dorotheus\* and others have reported to have suffered martyrdom, and to have been honourably buried, and that diseases and other miracles done at his tomb, even to this day. The traditions of the country more particularly, that the eunuch being returned home, first converted his mistress, Candace, to the Christian faith, and afterwards by her leave propagated it throughout all Arabia, till meeting with St. Matthew, the apostle, by whose endeavours they expelled idolatry out of all the eastern nations. Which done, he crossed the Red Sea, and preached the Christian religion in Arabia, Persia, India, and other of those eastern nations, till at length in the island of Taprobana, since called Ceylon. he sealed his mission with his blood.

God, who always affords what is sufficient, is not wont to multiply means further than is necessary. Philip, being done the errand upon which he was sent, was suddenly and violently caught and carried away, no doubt by the ministry of an angel, and landed at Azotus, anciently Ashdod, a Philistine city in the borders of the tribe of Dan, famous of old for the temple and residence in it of the idol Dagon, and the captivity of the ark kept for some time in this place, and now enlightened with St. Philip's preaching, who went up and down publishing the gospel in all the parts hereabouts till he arrived at Cesarea. This

\* Synops. ubi supr. vid. etiam Sophr. ap. Hier. in Cress.

• Ap. Godign. loc. citat. p. 117.

city was heretofore called Turris Stratonis, and afterwards rebuilt and enlarged by Herod the Great, and in honour of Augustus Cæsar, to whom he was greatly obliged, by him called Cesarea; for whose sake also he erected in it a stately palace of marble, called *Herod's Judgment Hall*, wherein his nephew, ambitious of greater honours and acclamations than became him, had that fatal execution served upon him. It was a place remarkable for many devout and pious men. Here dwelt Cornelius, who together with his family being baptized by Peter, was in that respect the first fruits of the Gentile world: hither came Agabus the prophet, who foretold St. Paul his imprisonment and martyrdom: here St. Paul himself was kept prisoner, and made those brave and generous apologies for himself, first before Felix, as afterwards before Festus and Agrippa. Here also our St. Philip had his house and family, to which probably he now retired, and where he spent the remainder of his life; for here many years after we find St. Paul and his company, coming from Ptolemais in their journey to Jerusalem, *entering into the house of Philip the evangelist, which was one of the seven, and abiding with him; and the same man had four daughters, virgins, which did prophesy.*<sup>p</sup> These virgin prophetesses were endowed with the gift of foretelling future events; for though prophecy in these times implied also a faculty of explaining the more abstruse and difficult parts of the Christian doctrine, and a peculiar ability to demonstrate Christ's Messiahship from the predictions of Moses and the prophets, and to express themselves on a sudden upon any difficult and emergent occasion, yet can we not suppose these virgins to have had this part of the prophetic faculty, or at least that they did not publicly exercise it in the congregation. This, therefore, unquestionably respected things to come, and was an instance of God's accomplishing an ancient promise, that in the times of the Messiah, he would *pour out of his spirit upon all flesh, on their sons, and daughters, servants and handmaidens, and they should prophesy.*<sup>q</sup> The names of two of these daughters the

p Act. XXI. 8, 9.

q Act. II. 17, 18.

Greek Menæon tells us were Hermione and Eutychis, who came into Asia after St. John's death, and the first of them died and was buried at Ephesus.

14. How long St. Philip lived after his return to Cesarea, and whether he made any more excursions for the propagation of the faith, is not certainly known. 'Dorotheus, I know not upon what ground, will have him to have been bishop of Trazellis, a city in Asia: others confounding him with St. Philip, the apostle, make him resident at Hierapolis in Phrygia, where he suffered martyrdom, and was buried (say they) together with his daughters.' Most probable it is that he died a peaceable death at Cesarea, where his daughters were also buried, as some ancient Martyrologies inform us; where his house and the apartments of his virgin daughters were yet to be seen in "S. Hierom's time, visited and admired by the noble and religious Roman lady Paula, in her journey to the Holy Land.

r Synops. de Vit. App. loc. citat. Polycrat. ap. Euseb. l. 3. c. 31. p. 102.  
s Procul. ib. p. 103. t Martyr. Rom. ad VI. Jun. p. 349. Martyr. Adon. VIII.  
1d. Jun. u Hier. Epitaph. Paul. ad Eustoch. T. 1. p. 172.



# THE LIFE OF ST. BARNABAS,

## THE APOSTLE.

His surname *Joses*. The title of *Barnabas* whence added to him. His country and parents. His education and conversion to Christianity. His generous charity. St. Paul's address to him, after his conversion. His commission to confirm the church of Antioch. His taking St. Paul into his assistance. Their being sent with contributions to the church at Jerusalem. Their peculiar separation for the ministry of the Gentiles. Imposition of hands the usual rite of ordination. Their travels through several countries. Their success in Cyprus. Barnabas at Lystra taken for Jupiter, and why. Their return to Antioch. Their embassy to Jerusalem about the controversy concerning the legal rites. Barnabas seduced by Peter's dissimulation at Antioch. The dissention between him and St. Paul. Barnabas's journey to Cyprus. His voyage to Rome, and preaching the Christian faith there. His martyrdom by the Jews in Cyprus. His burial. His body when first discovered. St. Matthew's Hebrew gospel found with it. The great privileges hereupon conferred upon the See of Salamis. A description of his person and temper. The epistle anciently published under his name. The design of it. The practical part of it excellently managed under the two ways of light and darkness.

1. THE proper, and (if I may so term it) original name of this apostle (for with that title St. Luke, and after him the ancients constantly honour him) was *Joses*, by a softer termination familiar with the Greeks for *Joseph*, and so the king's, and several other manuscript copies read it. It was the name given him at his circumcision, in honour no doubt of Joseph, one of the great patriarchs of their nation, to which after his embracing Christianity, the apostles added that of *Barnabas*; *Joses*, who by the apostles was surnamed *Barnabas*, either implying him a *son of prophecy*, eminent for his prophetic gifts and endowments, or denoting him (what was a pe-



part of the prophet's office) a *son of consolation*,<sup>a</sup> for his admirable dexterity in erecting troubled minds, and raising them on by the most mild and gentle means of persuasion: though I rather conceive him so employed by his generous charity in *refreshing the bowels* of the weary, especially since the name seems to have been imposed upon him upon that occasion.<sup>b</sup> He was born in Cyprus, a noted island in the Mediterranean sea, lying between Cilicia, Syria, and Egypt; a large and fertile country, the theatre, anciently, of no less than nine different religions, so fruitful and richly furnished with all things that can minister either to the necessity or pleasure of man's life, that it was of old called Macaria, or the happy: and the historian reports, that Portius Cato having conquered this island, brought hence, greater treasures into the exchequer at Rome, than had been taken in any other triumph.<sup>c</sup> But in nothing was it more happy, or upon any account more memorable in the records of the church, than that it was the birthplace of ~~the apostle~~, whose ancestors in the troublesome times of ~~Antiochus~~ Epiphanes, or in the conquest of Judea by Pompey and the Roman army, had fled over hither (as a place best secured from violence and invasion) and settled there.

He was descended of the *tribe of Levi*, and the line of the priesthood, which rendered his conversion to Christianity the more remarkable, all interests concurring to lessen him with mighty prejudices against the Christian faith. But the grace of God delights many times to exert itself against the strongest opposition, and loves to conquer where there is least probability to overcome. His parents were rich and pious, and finding him a beautiful and hopeful youth (says my <sup>d</sup>author, de-  
scribing his intelligence concerning him, as he tells us, from Clements of Alexandria, and other ancient writers)

<sup>a</sup> ὁ υἱὸς τοῦ ἐπαρηγοῦντος τὸ θυμὸν, ὡς ὁρῶμεν τὸ ἐκ τούτου ἵκοντος αὐτοῦ, ὃ ἐπικλήθη. *Act. App. p. 329.*

<sup>b</sup> *Nov. Martyr. ad. III. Id. Jun. ap. Canis. Antiq. Lect. Tom. 6. p. 67.* <sup>c</sup> *Id. Alex. Monach. Encom. S. Barnab. inter vitas Metaph. extat. ap. sur. ad. Jun. XI. p. 170. vid. ib. n. 4, 5, 6.*

they sent, or brought him to Jerusalem, to be trained up in the knowledge of the law, and to that end committed him to the tutorage of Gamaliel, the great doctor of the law, and most famous master at that time in Israel, at whose foot he was brought up together with St. Paul; which if so, might lay an early foundation of that intimate familiarity that was afterwards between them. Here he improved in learning and piety, frequenting the temple, and devoutly exercising himself in fasting and prayer.<sup>f</sup> We are further told, that being a frequent spectator of our Saviour's miracles, and among the rest, of his curing the paralytic at the pool of Bethesda, he was soon convinced of his divinity, and persuaded to deliver up himself to his discipline and institutions: and as the nature of the true goodness is ever communicative, he presently went and acquainted his sister Mary with the notice of the Messiah, who hastened to come to him, and importuned him to come home to her house, where our Lord afterwards (as the church continued to do after his decease) was wont to assemble with his disciples, and that her son Mark was that *young man*,<sup>g</sup> who bore the pitcher of water, whom our Lord commanded the two disciples to follow home, and there prepare for the celebration of the passover.

3. But however that was, he doubtless continued with our Lord to the last, and after his ascension stood fair to be chosen one of the twelve, if it be true (what is generally taken for granted, though I think without any reason, <sup>h</sup>Chrysostom I am sure enters his dissent) that he is the same with Joseph called Barsabas, who was put candidate with Matthias for the apostolate in the room of Judas. However that he was one of the Seventy <sup>i</sup>Clemens Alexandrinus expressly affirms, as others do after him. And when the necessities of the church daily increasing, required more than ordinary supplies, he according to the free and noble spirit of those

<sup>f</sup> Ibid. n. VII.      <sup>g</sup> Mark xiv. 13.      <sup>h</sup> Loc. supr. citat.      <sup>i</sup> Strom. l. 2. p. 410. Euseb. II. Eccl. l. 2. c. 1. p. 38. ex Clem. Hypot. l. 7. Chro. Alex. pag. 530.

times, having lands of good value, *sold them and laid the money at the apostles' feet.* If it be inquired how a Levite came by lands and possessions, when the Mosaic law allowed them no particular portions. but what were made by public provision, it needs no other answer than to suppose that this estate was his patrimonial inheritance in Cyprus, where the Jewish constitutions did not take place : and surely an estate it was of very considerable value, and the parting with it a greater charity than ordinary, otherwise the sacred historian would not have made such a particular remark concerning it.

4. The church being dispersed up and down after St. Stephen's martyrdom, we have no certain account what became of him, in all probability he staid with the apostles at Jerusalem, where we find him not long after St. Paul's conversion. For that fierce and active zealot being miraculously taken off in the height of his rage and fury, and putting on now the innocent and inoffensive temper of a lamb, came after some little time to Jerusalem, and addressed himself to the church. But they not satisfied in the reality of his change, and fearing it might be nothing but a subtle artifice to betray them, universally shunned his company ; and what wonder if the harmless sheep fled at the sight of the wolf that had made such havock of the flock : till Barnabas presuming probably upon his former acquaintance, entered into a more familiar converse with him, introduced him to the apostles, and declared to them the manner of his conversion, and what signal evidences he had given of it at Damascus in his bold and resolute disputations with the Jews.

5. *There is that scattereth, and yet increaseth :* the dispersion of the church by Saul's persecution proved the means of a more plentiful harvest, the Christian religion being hereby on all hands conveyed both to Jews and Gentiles. Among the rest some Cyprian and Cyrenean converts went to Antioch,\* where they preached the gospel with mighty success ; great numbers both of Jews and proselytes (wherewith that city did abound) heartily em-

bracing the Christian faith. The news whereof coming to the apostles at Jerusalem, they sent down Barnabas to take an account of it, and to settle this new plantation. Being come he rejoiced to see that Christianity had made so fair a progress in that great city, earnestly pressing them cordially and constantly to persevere in that excellent religion which they had entertained; himself like a pious and a good man undergoing any labours and difficulties; which God was pleased to crown with answerable success, the addition of multitudes of new converts to the faith. But the work was too great to be managed by a single hand: to furnish himself therefore with suitable assistance, he went to Tarsus, to inquire for St. Paul lately come thither. Him he brings back with him to Antioch, where both of them continued industriously ministering to the increase and establishment of the church for a whole year together; and then and there it was that the disciples of the holy Jesus had the honourable name of Christians first solemnly fixed upon them.

6. It happened about this time, or not long after, that a severe famine (foretold by Agabus, a Christian prophet, that came down to Antioch) pressed upon the provinces of the Roman empire, and especially Judea, whereby the Christians, whose estates were exhausted by their continual contributions for the maintenance of the poor, were reduced to great extremities. The church of Antioch compassionating their miserable case, agreed upon a liberal and charitable supply for their relief, which they intrusted with Barnabas and Paul, whom they sent along with it to the governors of the churches, that they might dispose it as necessity did require. This charitable embassy the Greek rituals no doubt respect, when in the office at the promotion of the Magnus Oeconomus, or high steward of the church<sup>1</sup> (whose place it was to manage and dispose of the church's revenues) they make particular mention of *the holy and most famous Barnabas the apostle, and generous martyr*. Having discharged their trust, they returned back from Jerusalem to An-

<sup>1</sup> Ritual. Græcor. in promot. Oeconom. p. 281.

... John surnamed Mark, ... Barnabas whose house was ... found both shelter for ... and necessary for the solemnities of ...

The church of Antioch being now sufficiently provided ... our two apostles might be the ... of the Gentile world, ... engaged in the duties of fasting ... public exercises of their religion, ... some prophetic *afflatus* or revelation ... prophets there present, commanded ... Saul should be set apart to that peculiar ... which God had designed them. Accordingly having fasted and prayed, *hands* were solemnly ... to denote their particular designation ... Imposition of hands had been a ceremony ... date. Even among the Gentiles they were wont to design persons to public functions and offices by *stretching up*, or *stretching out the hand*, whereby they gave their votes and suffrages for those employments. ... though they did *stretch forth*, ... *on their hands*; which was the proper ceremony ... and of far greater standing in the Jewish church. When Moses made choice of the *seventy elders* ... in the government, it was (say the Jews) by *laying hands* upon them: and when he constituted ... to be his successor, *he laid his hands on him*, and gave *him the charge before all the congregation*. This custom they constantly kept in appointing both civil and ecclesiastical officers, and that not only while their temple and polity stood, but long after the fall of their church and state. For so "Benjamin, the Jew, tells us, that in his time all the Israelites of the east, when they wanted a ruler or teacher in their synagogues, were wont to bring him to the *head of the captivity*, residing at Babylon, (at that time R. Daniel, the son of Hasdai) that he

might receive **הַמִּשְׁחָה וְהַשְׂמִיטָה** power by *imposition of hands* to become preacher to them. From the Jews it was, together with some other rites, transferred into the Christian church, in ordaining guides and ministers of religion, and has been so used through all ages and periods to this day. Though the *χειροθεσία* and the *χειροτονία* be not of equal extent in the writings and practice of the church; the one implying the bare rite of laying on of hands, while the other denotes ordination itself, and the entire solemnity of the action. Whence the apostolical constitutor, speaking of the presbyter's interest in this affair, says *χειροθεσιῦ ἔχει χειροτονίῃ*, he *lays* on his hands, but he does not *ordain*; meaning it of the custom then, and ever since, of presbyters laying on their hands together with the bishop in that solemn action.

8. Barnabas and Paul having thus received a divine commission for the apostleship of the Gentiles, and taking Mark along with them as their minister and attendant, immediately entered upon the province. And first they betook themselves to Seleucia, a neighbouring city seated upon the influx of the river Orontes into the Mediterranean sea: hence they set sail for Cyprus, Barnabas's native country, and arrived at Salamis, a city heretofore of great account, the ruins whereof are two miles distant from the present Famagusta, where they undauntedly preached in the Jewish synagogues. From Salamis they travelled up the island to Paphos, a city remarkable of old for the worship of Venus, *Diva potens Cypri*, the tutelary goddess of the island, who was here worshipped with the most wanton and immodest rites, and had a famous temple dedicated to her for that purpose, concerning which the inhabitants have a tradition that at St. Barnabas's prayers it fell flat to the ground; and the ruins of an ancient church are still showed to travellers, and under it an arch, where Paul and Barnabas were shut up in prison. At this place was the court or residence of the prætor, or president of the island (not properly Ἀρχιπρεσβυτε-

the proconsul, for Cyprus was not a proconsular but a ~~pro~~ <sup>pro</sup>curian province) who being altogether guided by the counsels and sorceries of Bar-Jesus, an eminent magician, stood off from the proposals of Christianity, till the magician being struck by St. Paul with immediate blindness for his malicious opposition of the gospel, this quickly determined the governor's belief, and brought him over a convert to that religion, which, as it made the best offers, so he could not but see had the strongest evidences to attend it.

9. Leaving Cyprus, they sailed over to Perga in Pamphylia, famous for a temple of Diana ;<sup>a</sup> here Mark, weary it seems of this itinerant course of life, and the unavoidable dangers that attended it, took his leave and returned to Jerusalem, which laid the foundation of an unhappy difference, that broke out between these two apostles afterwards. The next place they came to was Antioch in Pisidia, where in the Jewish synagogue St. Paul, by an elegant oration converted great numbers both of Jews and proselytes, but a persecution being raised by others, they were forced to desert the place. Thence they passed to Iconium, a noted city of Lycaonia, where in the synagogues they preached a long time with good success, till a conspiracy being made against them, they withdrew to Lystra, the inhabitants whereof upon a miraculous cure done by St. Paul, treated them as gods come down from heaven in human shape ; St. Paul, as being principal speaker, they termed Mercury the interpreter of the gods ; Barnabas they looked upon as Jupiter, their sovereign deity, either because of his age, or (as <sup>Chrysostom</sup> thinks) because he was *ἀνὴρ ὁ ἰσχυρὸς ἀειμαρτυρῆς*, for the gravity and comeliness of his person, being (as antiquity represents him) a very goodly man, and of a venerable aspect, wherein he had infinitely the advantage of St. Paul, who was of a very mean and contemptible presence. But the malice of the Jews pursued them hither, and prevailed with the people to stone St. Paul. who presently recovering, he and Barnabas went to Derbe, where, when they had con-



verted many to the faith, they returned back to Lystra, Iconium and Antioch, and so through Pisidia to Pamphylia, thence from Perga to Attalia, confirming as they came back the churches which they had planted at their first going out. At Attalia they took ship, and sailed to Antioch in Syria, the place whence they had first set out, where they gave the church an account of the whole success of their travels, and what way was made for the propagation of Christianity in the Gentile world.

10. The restless enemy of all goodness was vexed to see so fair and smooth a progress of the gospel, and therefore resolved to attempt it by the old subtle arts of intestine divisions and animosities : what the *envious man* could not stifle by open violence, he sought to choke by sowing *tares*.\* Some zealous converts coming down from Jerusalem to Antioch, started this notion, which they asserted with all possible zeal and stiffness, that unless together with the Christian religion they joined the observance of the Mosaic rites, there could be no hopes of salvation for them. Paul and Barnabas opposed themselves against this heterodox opinion with all vigour and smartness, but not able to beat it down, were despatched by the church to advise with the apostles and brethren at Jerusalem about this matter. Whither they were no sooner come, but they were kindly and courteously entertained, and the *right hand of fellowship* given them by the three great apostles, Peter, James, and John, and an agreement made between them, that wherever they came, they should betake themselves to the Jews, while Paul and Barnabas applied themselves unto the Gentiles. And here probably it was that Mark reconciled himself to his uncle Barnabas, which 'one tells us he did with tears and great importunity, earnestly begging him to forgive his weakness and cowardice, and promising for the future a firmer constancy and more undaunted resolution. But they were especially careful to mind the great affair they were sent about, and accordingly opened the case in a public council convened for that purpose. And Peter

\* Act xv. 1.

t Alexand. Monach. ubi supr. n. XV.



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the Gentile converts  
and Barnabas ac-  
ced by their mi-  
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by God without  
The matter being de-  
ration was drawn up  
which was delivered  
council gave this clo-  
*men that had hazarded*  
*Jesus Christ*, with  
that they might car-  
to Antioch they de-  
wherewith the church  
the controversy for the

that St. Peter came down  
separate the zealous Jews,  
Gentile converts, contrary  
late vote and suffrage in  
the minds of the Gentiles  
and the convert Jews  
from all communion  
was the temptation, that  
down the stream, and be-  
was lawful to hold com-  
whom before he had so  
so eminently instrumental  
ay. So prevalent an in-  
at or a good man to de-  
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oked paths, and load our-  
that follow after us? St.  
Barnabas that they might  
they had lately planted  
motion, but desired his  
ing with them, which St.

Paul would by no means consent to, having found by his cowardly deserting them at Pamphylia, how unfit he was for such a troublesome and dangerous service. This begat a sharp contest, and ripened into almost an irreconcilable difference between these two holy men. Which as at once it shows, that the best are men *of like passions* and infirmities with others, subject to be transported with partiality, and carried off with the heats of an irregular passion, so it lets us see *how great a matter a little fire kindles*, and how inconsiderable an occasion may minister to strife and division, and hazard the breach of the firmest charity and friendship. The issue was that the τὸ ζῆλον τὸ ἰσχυρὸν (as <sup>v</sup> Theodoret styles these two apostles) this *sacred pair*, that had hitherto equally and unanimously drawn the yoke of the gospel, now drew several ways, and in some discontent parted from each other ; St. Paul taking Silas went to the churches of Syria and Cilicia, while Barnabas, accompanied with his cousin Mark, set sail for Cyprus, his own country.

12. Thus far the sacred historian has for the main gone before us, who here breaks off his accounts concerning him. What became of him afterwards we are left under great uncertainty. <sup>w</sup> Dorotheus and the <sup>x</sup> author of the Recognitions, and some other writings attributed to St. Clemens, make him to have been at Rome, and one of the first that preached the Christian faith in that city ; for which <sup>y</sup> Baronius falls foul upon them, not being willing that any should be thought to have been there before St. Peter, though after him (and it is but good manners to let him go first) he is not unwilling to grant his being there. Leaving therefore the difference in point of time, let us see what we find there concerning him. At his first arrival there about autumn he is said thus publicly to have addressed himself to the people, Ἀνδρες Ῥωμαῖοι ἀκούσατε. “ O ye Romans give ear. The Son of God has appear-

<sup>v</sup> Comment. in Esa. 11. p. 55. Tom. 2.

<sup>w</sup> Dorothe. Synops. Bibl. PP. Tom. 3. p. 148. col. 2.

<sup>x</sup> Recogn. lib. 1. c. 7. p. 400. edit. Paris. 1672. Clementin. Homil. 1. c. 7. p. 549. ib. Epit. de Gest. B. Petr. c. 7. ib. p. 752.

<sup>y</sup> Baron. ad Ann. 51. u. 52. 54. not. ad Martyr. Rom. p. 359.

...promising eternal life to  
...it, and to lead their lives  
...of the father that sent him.  
...course of life, and turn from a  
...from things temporal to those  
...knowledge that there is one only God,  
...whose world you unjustly possess  
...face. But if you reform, and  
...his laws, you shall be translated into  
...where you shall become immortal, and  
...glories and happiness of that state.  
...persist in your infidelity, your souls  
...of these bodies, shall be cast into  
...where they shall be eternally torment-  
...guish of an unprofitable and too late  
...For the present life is to every one the  
...and season of repentance." This was  
...great plainness and simplicity, and without  
...schemes of speech, and accordingly took  
...populacy: while the philosophers and  
...heads entertained the discourse with  
...laughter, (this indeed the <sup>a</sup>author of the  
...the <sup>b</sup>Epitome *Περίληψις*, somewhat differently  
...refers to his being at Alexandria)  
...him with captious questions and syllogisms,  
...arts of reasoning. But he taking no no-  
...impertinent questions, went on in his plain  
...concluding that he had nakedly laid these  
...them, and that it lay at their door whether  
...to accept or entertain them; that for his part he  
...without prejudice to himself not declare them,  
...without infinite danger disbelieve them.

...from Rome, he is by different writers  
...different courses. The <sup>b</sup>Greeks tell us he  
...Alexandria, and thence for Judea: the <sup>c</sup>writers  
...church (with whom agrees <sup>d</sup>Dorotheus in

<sup>a</sup> & c. 10

<sup>a</sup> Epitom. c. 8. & seq.

<sup>b</sup> Alexand. Monach. loc. cit. n. 13, 14.

<sup>c</sup> Sanct. de præd. S. Jac. Tr. 3. c. 1. n. 9.

<sup>d</sup> Epitom. p. 148. T. 3.

this matter) that he preached the gospel in Liguria, and founded a church at Milain, whereof he became the first bishop, propagating Christianity in all those parts. But however that was, probable it is that in the last periods of his life he returned unto Cyprus, where my <sup>c</sup> author tells us, he converted many, till some Jews from Syria coming to Salamis, where he then was, enraged with fury set upon him as he was disputing in the synagogue, in a corner whereof they shut him up till night, when they brought him forth, and after infinite tortures, stoned him to death. He adds (and the faith of it must rest upon the credit of the relater, who <sup>f</sup> Baronius tells us, lived at the same time when his corpse was first found out) that they threw his body into the fire with an intent to consume it, but that the flames had not the least power upon it, and that Mark his kinsman privately buried it in a cave not far distant from the city, his friends resenting the loss with solemn lamentation. I omit the miracles reported to have been done at his tomb: the remains of his body were discovered in the reign of <sup>g</sup> Zeno the emperor (<sup>h</sup> Nicephorus by a mistake makes it the 12th year of Anastasius) ann. 485, dug up under a bean or carob tree, and upon his breast was found St. Matthew's gospel written with Barnabas's own hand, which Anthemius the bishop took along with him to Constantinople, where it was received by the emperor with a mighty reverence, and laid up with great care and diligence. The emperor as a testimony of his joy, honouring the episcopal see of Salamis with this prerogative, that it should be *sedes αυτοκράτορος*, independent upon any foreign jurisdiction, a privilege ratified by Justinian the emperor, whose wife Theodora was a Cypriot: the emperor also greatly enriched the bishop at his return, commanding him to build a church to St. Barnabas over the place of his interment, which was accordingly erected with more than ordinary stateliness and magnificence. It is added in the <sup>i</sup> story, that these re-

<sup>c</sup> Alexand. ib. n. XVIII. & seq.

<sup>f</sup> Ad. Ann. 485. n. 4. p. 428.

<sup>g</sup> Theod. Lect. H. Eccl. l. 2. p. 557. Alex. Mon. loc. cit. n. XXXI.

<sup>h</sup> Niceph. H. Ecc. l. 16. c. 37. p. 716. Tom. 2.

<sup>i</sup> Alex. ut supr. n. XXIX, XXX.

“ ed in the country of Judea, promising eternal life to  
 • “ all that are willing to embrace it, and to lead their lives  
 “ according to the will of the father that sent him.  
 “ Wherefore change your course of life, and turn from a  
 “ worse to a better state, from things temporal to those  
 “ that are eternal. Acknowledge that there is one only God,  
 “ who is in heaven, and whose world you unjustly possess  
 “ before his righteous face. But if you reform, and  
 “ live according to his laws, you shall be translated into  
 “ another world, where you shall become immortal, and  
 “ enjoy the ineffable glories and happiness of that state.  
 “ Whereas if you persist in your infidelity, your souls  
 “ after the dissolution of these bodies, shall be cast into  
 “ a place of flames, where they shall be eternally torment-  
 “ ed under the anguish of an unprofitable and too late  
 “ repentance. For the present life is to every one the  
 “ only space and season of repentance.” This was  
 spoken with great plainness and simplicity, and without  
 any artificial schemes of speech, and accordingly took  
 with the attentive populacy : while the philosophers and  
 more inquisitive heads entertained the discourse with  
 scorn and laughter, (this indeed the <sup>z</sup> author of the  
*τὰ κλημένεια* and the <sup>a</sup> Epitome *Περίζων*, somewhat differently  
 from the Recognitions, refers to his being at Alexandria)  
 setting upon him with captious questions and syllogisms,  
 and sophistical arts of reasoning. But he taking no no-  
 tice of their impertinent questions, went on in his plain  
 discourse, concluding that he had nakedly laid these  
 things before them, and that it lay at their door whether  
 they would reject or entertain them ; that for his part he  
 could not without prejudice to himself not declare them,  
 nor they without infinite danger disbelieve them.

13. Departing from Rome, he is by different writers  
 made to steer different courses. The <sup>b</sup> Greeks tell us he  
 went for Alexandria, and thence for Judea : the <sup>c</sup> writers  
 of the Roman church (with whom agrees <sup>d</sup> Dorotheus in

<sup>z</sup> Cl. ment. ib. c. 8, 9, 10.

<sup>a</sup> Epitom. c. 8. & seq.

<sup>b</sup> Clem. & Epitom. ibid. Alexand. Monach. loc. cit. n. 13, 14.

<sup>c</sup> Baron. ad An. 51. n. 54. Sanct. de præd. S. Jac. Tr. 3. c. 1. n. 9.

<sup>d</sup> Synops. in Bibl. PP. p. 148. T. 3.

mains were discovered by the notice of St. himself, who three several times appeared to An which I behold as a meer addition to the story. only to serve a present turn. For Peter sir Fuller, then patriarch of Antioch, challenged a a jurisdiction over the Cyprian churches as su<sup>l</sup> see; this Anthemius would not agree to, bu sserted his own rights, and how easy was it t occasion of finding St. Barnabas's body, to the appearances to him, to gain credit to the advance it with the emperor? And accordin designed effect; and whoever reads the who the circumstances of the apparitions as relat thor, will see that they seem plainly calcula purpose.

14. For his outward form and shape, presented by the 'ancients. He was a ma countenance, a grave and venerable aspect. short, his eye chearful and pleasant, dartin a deceitful majesty, but nothing of sourness and aust<sup>er</sup> death. Thou sweet and obliging; his garb was mean, as God's re- came a man of a mortified life, his gat<sup>er</sup> thou shalt not unallected, grave and decent. This c. <sup>ness</sup> and was but the lodging of a more noble ten<sup>er</sup> at thou thy- ly furnished with divine graces and vi<sup>er</sup> ever both: humility, diffusive charity, firm faitl<sup>er</sup> outward ap- constancy, and an unconquerable patien<sup>er</sup> things, and and an unwearied diligence in the pro<sup>er</sup> things, and tianity, and for the good of souls. So<sup>er</sup> if ye mu- vote himself to an ambulatory cou<sup>er</sup> much more in- tually was he employed in running<sup>er</sup> thy tongue, place to place, that he could find<sup>er</sup> thy soul as leave any writings behind him for<sup>er</sup> ends to take, church; at least none that have co<sup>er</sup> are all those Indeed anciently there were some, <sup>er</sup> apple of cularly, who supposed him to be th<sup>er</sup> night and to the Hebrews, an opinion gene<sup>er</sup> searching out of doors: there is also an e<sup>er</sup> study to save

k Id. ibid. n. XVIII.

! De pudic. c. 29 p. 582. vid. Philastr. di

alt thou labour for the  
 not to give, nor begrutch  
 e to every one that asks  
 is the good recompenser  
 ep the things which thou  
 g to them, nor taking from  
 e a wicked person. Judge  
 ism. Make peace between  
 e, reconciling them to each  
 and come not to prayer with  
 is the way of light.  
 ay of darkness is crooked and full  
 e way of eternal death attended  
 herein are things destructive to  
 audaciousness, height of domina-  
 nable-heartedness, adultery, murder,  
 aggression, deceit, malice, arrogance,  
 covetousness, want of the fear of God.  
 od men, haters of the truth, men who  
 know the wages of righteousness. Per-  
 e not to what is good, nor who by righte-  
 regard the case of the widow and the or-  
 al not for the fear of God, but for what is  
 dangers to meekness and patience. Lovers  
 eedy of revenge, who compassionate not the  
 endeavour to relieve the oppressed, prone to  
 not knowing their maker, murderers of chil-  
 ers of God's workmanship, such as turn away  
 s from the needy, add affliction to the afflicted,  
 the rich, and unjustly judge the poor, sinners  
 er." And having thus described these two dif-  
 ways, he concludes his discourse with a hearty and  
 ate exhortation, that since the time of rewards and  
 hments was drawing on, they would mind these  
 s, as those that were taught of God, searching after  
 at God required of them, and setting themselves to the  
 etice of it, that they might be saved at the day of judg-  
 ment. I have no more to remark concerning this ex-

ness to thy soul. Thou shalt not commit fornication, nor be guilty of adultery or buggery. Thou shalt not neglect God's command in correcting other men's impurity, nor shalt thou have respect of persons, when thou reprovest any man for his faults. Thou shalt be meek and silent, and stand in awe of the words which thou hearest. Thou shalt not remember evil against thy brother. Thou shalt not be of a double and unstable mind, doubting whether thus or thus. Thou shalt not take the name of the Lord in vain.<sup>p</sup> Thou shalt love thy neighbour above thy life. Thou shalt not destroy a child by abortion, nor make it away when it is born. Thou shalt not withhold thy hand from thy son, or from thy daughter, but from their youth shalt teach them the fear of the Lord. Be not desirous of thy neighbour's goods, nor covet much. Neither shalt thou heartily join with the proud, but shalt be numbered with the just and the humble. Entertain trials and temptations when they happen to thee, as instruments of good. Thou shalt not be double minded, nor of a deceitful tongue, for a double tongue is the snare of death. Thou shalt be subject to the Lord, and to masters, as God's representatives, in reverence and fear. Thou shalt not command thy maid or man servant with bitterness and severity, those especially that hope in God, lest thou thyself prove one that fearest not him, who is over both: For he came not to call men according to outward appearance, but those whom his spirit did prepare. Thou shalt communicate to thy neighbour in all things, and shalt not call what thou hast thine own: For if ye mutually partake in incorruptible things, how much more in things that are corruptible. Be not rash with thy tongue, for the mouth is the snare of death. Keep thy soul as chaste as thou canst, stretch not forth thy hands to take, and shut them when thou shouldst give. Love all those that speak to thee the word of the Lord, as the apple of thine eye. Remember the day of judgment night and day. Seek out daily the faces of holy men, and searching by the word, go forth to exhort, and by it study to save

<sup>p</sup> Ἀγαπήσεις τὸ πλῆθος σου ὡς σεαυτὸν τὴν ψυχὴν σου.



a soul. And with thy hands shalt thou labour for the redemption of thy sins. Delay not to give, nor begrutch when thou art charitable. Give to every one that asks thee; and thou shalt know who is the good recompenser of the reward. Thou shalt keep the things which thou hast received, neither adding to them, nor taking from them. Thou shalt ever hate a wicked person. Judge righteously. Make no schism. Make peace between those that are at difference, reconciling them to each other. Confess thy sins, and come not to prayer with an evil conscience. This is the way of light.

16. “ But now the way of darkness is crooked and full of curses. For it is the way of eternal death attended with punishment: wherein are things destructive to their souls, idolatry, audaciousness, height of domination, hypocrisy, double-heartedness, adultery, murder, rapine, pride, transgression, deceit, malice, arrogance, witchcraft, magic, covetousness, want of the fear of God. Persecutors of good men, haters of the truth, men who love but do not know the wages of righteousness. Persons that adhere not to what is good, nor who by righteous judgment regard the case of the widow and the orphan; watchful not for the fear of God, but for what is evil: great strangers to meekness and patience. Lovers of vanity, greedy of revenge, who compassionate not the poor, nor endeavour to relieve the oppressed, prone to detraction, not knowing their maker, murderers of children, defacers of God’s workmanship, such as turn away themselves from the needy, add affliction to the afflicted, plead for the rich, and unjustly judge the poor, sinners altogether.” And having thus described these two different ways, he concludes his discourse with a hearty and passionate exhortation, that since the time of rewards and punishments was drawing on, they would mind these things, as those that were taught of God, searching after what God required of them, and setting themselves to the practice of it, that they might be saved at the day of judgment. I have no more to remark concerning this ex-

cellent person, than to add the character given of him by a pen that could not err,<sup>a</sup> *he was a good man, full of faith, and of the Holy Ghost.*

q Acts XI. 24.

# THE LIFE OF ST. TIMOTHY,

## THE APOSTLE AND EVANGELIST.

St. Timothy's country and kindred. His religious education. The great advantages of an early piety. Converted to christianity by St. Paul, and made choice of to be his companion. Circumcised by St. Paul, and why. This no contradicting St. Paul's doctrine concerning Circumcision. His travels with St. Paul for the propagation of the faith. His return from Thessalonica, and St. Paul's two epistles to that church. St. Timothy consecrated bishop of Ephesus. The consent of antiquity herein. Ordination in those times usually done by prophetic designation, and the reason of it. Timothy's age inquired into. The importance of **μὴ** and **μήτις** (let no man despise thy youth,) the words showed to be used by the best writers for a considerable age. St. Paul's first and second epistle to him, and the importance of them. The manners of the Ephesians noted. Their festival called **καταγάραιον**. St. Timothy's martyrdom. The time of his death, place of his burial, and translation of his body. His weak and infirm constitution. His great abstinence, and admirable zeal. St. Paul's singular affection for him. Different from Timotheus in St. Denys the Areopagite. Another Timothy, St. Paul's disciple, martyred under Antoninus.

1. ST. TIMOTHY was, as we may probably conceive, a Lycaonian, born at Lystra, a noted city of that province. He was a person in whom the Jew, the Gentile, and the Christian met altogether. His father was by birth a Greek, by religion a Gentile, or if a proselyte, at most but **חֹשֶׁב** **וְ** *a proselyte of the gate*, who did not oblige themselves to circumcision, and the rites of Moses, but only to the observance of the *seven precepts of the sons of Noah*:<sup>a</sup> his mother Eunice, daughter to the devout and pious Lois, was a Jewess, who yet scrupled not to marry with this

<sup>a</sup> Ὁ δὲ πᾶς ἄγγελος ὁ νόμος καλεῖται τῶν ἐπιμίξων τέτων γηνομένων. Chrysost. Homil. 1. in 2 Tim. p. 1627.

Greek. An argument that the partition wall now tottered, and was ready to fall, when Jew and Gentile began thus to match together. His mother and grandmother were women very eminently virtuous and holy, and seem to have been amongst the first that were converted to the Christian faith. Nor was it the least instance of their piety, the care they took of his education, instructing him in the knowledge of divine things, and seasoning his tender years with virtuous and sober principles, so that *from a child he was acquainted with the holy scriptures,*<sup>b</sup> whereby he was admirably prepared for the reception of Christianity, and furnished for the conduct of a strict pious life.<sup>c</sup> And indeed religion never thrives more kindly, than when it is planted betimes, and the foundations of it laid in an early piety. For the mind being then soft and tender, is easily capable of the best impressions, which by degrees insinuate themselves into it, and insensibly reconcile it to the difficulties of an holy life, so that what must necessarily be harsh and severe to a man that endeavours to rescue himself from an habitual course of sin, the other is unacquainted with, and goes on smoothly in a way that is become pleasant and delightful. None start with greater advantages, nor usually persevere with a more vigorous constancy, than they who *remember their Creator in the days of their youth*, and sacrifice the first fruits of their time to God and to religion, before corrupt affections have clapt a bias upon their inclinations, and a train of vices depraved, and in great measure laid asleep the natural notions of good and evil.

2. Prepared by so excellent a culture in the Jewish religion, God was pleased to transplant him into a better soil. St. Paul in pursuance of his commission to preach the gospel to the Gentiles had come as far as Antioch in Pisidia, thence to Iconium, and so to Lystra, where the miraculous cure of an impotent cripple made way for the entertainment of the Christian doctrine. Among others there converted, we are<sup>c</sup> told were St. Timothy's

b 2 Tim. iii. 15.

c. Πηρὶ τῆς ῥίξεως καλοκαγαθίας, τοὶ νεώτεροι τυχόν παιδείας. Plut. de liber. educ. pag. 4.

parents, who courteously treated and entertained the apostle at their house, wholly resigning up their son to his care and conduct.<sup>d</sup> About two years after in his review of these late plantations he came again to Lystra, where he made choice of Timothy,<sup>e</sup> recommended to him by the universal testimony of the Christians thereabouts, as an evangelist, to be his assistant and the companion of his travels, that he might have somebody always with him, with whom he could intrust matters of importance, and whom he might despatch upon any extraordinary affair and exigence of the church. Indeed Timothy was not circumcised, for this being a branch of the paternal authority, did not lie in his mother's power : this was notoriously known to all the Jews, and this St. Paul knew would be a mighty prejudice to his ministry wherever he came. For the Jews being infinitely zealous for circumcision, would not with any tolerable patience endure any man to preach to them, or so much as to converse with them, who was himself uncircumcised. That this obstacle therefore might be removed, he caused him to be circumcised, becoming in lawful matters *all things to all men, that he might gain the more*. Admirable (says <sup>f</sup>Chrysostom) the wisdom and prudence of St. Paul, who had this design in it, *περάτιστον, ἵνα περιτομὴν καθίλη*, he circumcised him, that he might take away circumcision, that is, be the more acceptable to the Jews, and by that means the more capable to undeceive them in their opinion of the necessity of those legal rites. At other times we find him smartly contending against circumcision as a justification of the Mosaic institutions, and a virtual undermining the great ends of Christianity. Nor did he in this instance contradict his own doctrine, or unwarrantably symbolize with the Jews ; it being only (as <sup>g</sup>Clemens of Alexandria observes concerning this passage) a prudent condescension to the present humour of the Jews, whom he was unwilling to disoblige, and make them wholly fly

<sup>d</sup> S. Metaphr. de S. Timoth. ap. Sur. ad Jan. 24. n. 11. p. 411.

<sup>e</sup> Act. XVI. 1, 2, 3.

<sup>f</sup> Homil. XXXIV. in Act. App. p. 684.

<sup>g</sup> Stromat. lib. 7. pag. 730.

## THE EPISTLE OF ST. TIMOTHY.

... and governor of that ... (says Eusebius) of the ... he did *πρῶτον ἐποίησε* ... *first act as bishop* ... Chalcedon, 27 bishops ... in that chair, whereof ... In the 'Apostolical Consti- ... have been ordained bishop ... Photius expresseth it a lit- ... his time, *he was ordained and* ... *bishop of the metropolis of the* ... St. Paul. Ephesus was a great ... the civil government of the pro- ... reached over the whole Ly- ... Asia. And such in proportion the ... ecclesiastical jurisdiction of that church, ... making it to be plain and evident, that ... church, or rather *the whole nation* ... to him; to him (says Theodoret) di- ... committed *τῇ Ἀσίᾳ τὴν ἐπιμέλειαν*, the care and ... upon which account a little after 'he ... *of the Asians.*' As for the manner ... or rather designation to the ministeries ... was by particular and extraordinary de- ... immediately testifying it to be his will ... it is said to have been done *κατὰ τὰς* ... *according to some preceding predictions* ... and that he received it not only by the ... but *by prophecy*, that is, as 'Chrysos- ... it, by the Holy Ghost; it being part ... office (as he adds, and especially it was ... not only to foretell future events, but to ... present, God extraordinarily manifesting ... have set apart for that weighty office. ... and Barnabas were separated by the special

... 4. p. 73. n Martyr. Tim. ap. Phot. Cod. CCI. 1V.  
 ... Chalced. Act. XI. Conc. Tom. 4. col. 609. p Lib. 7. c.  
 ... Romil. XV. in 1 Tim. p. 1606. r Argum. in 1 ad Tim. p.  
 ... 1 Tim. 3. p. 475. T. 3. t 1 Tim. i. 18. 1 Tim. iv. 14.  
 ... p. 1545.

Holy Ghost, and of the governors of the churches that met at Miletus, it is said, that *most had made them bishops, or overseers of the church*. And this way of election by way of prophetic inspiration continued in use at least during the apostolic times. Clemens in his epistle to the Corinthians, tells us that the apostles, preaching up and down cities and countries, constituted their first fruits to be the bishops and presbyters of those who should believe, *ἐκτιμωσαντες τὴν πρῶτην, making trial of them by the spirit*: and another Clemens reports of St. John, that visiting the neighbouring churches about Ephesus, he ordained bishops and such as were *signified*, or pointed out to him, *by the spirit*.

6. This extraordinary and miraculous way of choosing bishops and ecclesiastic officers, besides other advantages, begat a mighty reverence and veneration for the governors of the church, who were looked upon as God's choice, and as having the more immediate character of heaven upon them. And especially this way seemed more necessary for St. Timothy than others, to secure him from that contempt which his youth might otherwise have exposed him to. For that he was but young at that time, is evident from St. Paul's counsel to him, so to demean himself, that *no man might despise his youth*:<sup>v</sup> the governors of the church in those days were *πρεσβύτεροι*, in respect of their age as well as office, and indeed therefore styled elders, because they usually were persons of a considerable age that were admitted into the orders of the church. This Timothy had not attained to. And yet the word *νεότης*, *youth*, admits a greater latitude than we in ordinary speech confine it to. Cicero tells us of himself, that he was *adolescentulus*, but a very youth when he pleaded Roscius's cause; and yet A. Gellius proves him to have been at that time no less than twenty-seven years old. Alexander the son of Aristobulus is called *νεανίσκος*, *a youth*, at the time of his death, when yet he was above thirty. Hiero in Polybius is styled *νεανίσκος*

<sup>v</sup> Epist. ad Corin. pag. 54.      <sup>w</sup> Clem. Al. lib. τὸ πρῶτον (ἐκτιμωσαντες). ap. Euseb. H. Eccl. l. 3. c. 23. p. 92.      <sup>x</sup> 1 Tim. iv. 12      <sup>y</sup> In Oratore. p. 265. Tom. 1.      <sup>z</sup> Noct. Attic. l. 15. c. 28. p. 383.      <sup>a</sup> Joseph. Antiq. l. 14. c. 15. p. 480.

•, a very young man, whom yet Casaubon proves to have been thirty-five years of age ;<sup>b</sup> and the same historian speaking of T. Flaminius's making war upon Philip of Macedon, says he was • νεανίας, a very young man, for that he was not above thirty years old : it being (as Casaubon observes) the custom both of Greek and Latin writers to extend the juvenus, or youthful age from the thirtieth till the fortieth year of a man's life. To which we may add what 'Grotius observes, that νότος answering to the Hebrew נַחֲמָדִים denotes the military age,<sup>c</sup> all that civil and manly part of a man's life that is opposed to old age ; so that Timothy's youth, without any force or violence of the word, might very well consist with his being at least thirty, or five and thirty years of age, and he so styled only comparatively with respect to that weighty function, which was wont to be conferred upon none but grave and aged men. But of this enough.

7. St. Timothy thus fixed at Ephesus,<sup>d</sup> did yet accompany St. Paul some part of his journey into Greece, at least went to him thither upon some urgent affairs of the church, and then returned to his charge. Not long after which St. Paul wrote his *first epistle* to him, to encourage him in his duty, and direct him how to behave himself in that eminent station wherein he had set him. And because the success of the ministry does in a great measure depend upon the persons employed in it, he gives him more particular rules how to proceed in this matter, and how the persons ought to be qualified, whom he admitted to that honourable and important office, ὡς εἰν τύπων τον ιεραρχικὸν βίον ἔ λόγον ἀναγκάτως δεξιῶν, as 'Nicephorus speaks, excellently representing in that epistle, as in a short draught, the life and conversation of the sacred governors of the church, describing the tempers and manners of those who are appointed to be the guides and ministers of religion. Well he knew also that crafty teachers and false apostles were creeping into the church, whose principles and practices he remarks, warning him

<sup>b</sup> Hist. l. 1. p. 11. Edit. 8. ubi vid. Casaub. Comment. p. 129. & ejusd. exercit. ad Baron. Appar. n. 99. p. 154. <sup>c</sup> Annot. in loc. <sup>d</sup> Acts xx. 2, 3. &c. <sup>e</sup> H. Ecc. lib. 2. c. 34. p. 189.



to beware of them, and to stand continually upon his guard against them. The holy man followed his instructions, and was no doubt faithful to his trust; which he managed with all care and diligence. About six years after, St. Paul being then a prisoner at Rome, wrote a *second epistle* to him (for that this epistle was written at his first coming to Rome, we have showed elsewhere<sup>f</sup>) to excite him to mighty care and fidelity in his business, and in undermining the false and subtle insinuations of seducers. In it he orders Timothy to come to him with all speed to Rome,<sup>g</sup> who accordingly came, and joined with him in the several epistles written thence to the Philippians, Colossians, and to Philemon, as his name in the front of those epistles does abundantly declare. During his stay at Rome he was, upon some occasion, cast into prison, and thence released and set at liberty about the time of St. Paul's enlargement, as he clearly intimates in the close of his epistle to the Hebrews,<sup>h</sup> after which he came back to Ephesus, nor is it probable that he any more removed from thence, till his translation into Heaven. And here it was that he became acquainted with St. John, whose apostolical province mainly lay in Asia, and the parts about Ephesus; and so the 'Acts under the name of Polycrates, one of his successors (doubtless of good antiquity, being those mentioned and made use of by Photius) report, that he conversed with, and was an auditor of St. John the divine, who lay in the bosom of our Lord.

8. The Ephesians were a people of great looseness and impiety, their manners were wanton and effeminate, prophane and prodigal: they banished Hermodorus only because he was more sober and thrifty than the rest, enacting a decree. *Let none of ours be thrifty.*<sup>k</sup> They were strangely bewitched with the study of magic and the arts of sorcery and divination; miserably overrun with idolatry, especially the temple and worship of Diana, for which they were famous through the whole world. Among their many idolatrous festivals they had one

<sup>f</sup> Antiq. Apost. Life of St. Paul, sect. 7. n. 5.    <sup>g</sup> 2 Tim. iv. 9.    <sup>h</sup> Hebr. iii. 23, 24.    <sup>i</sup> Ap. Bolland. Januar XXIV.    <sup>k</sup> Strab. Geogr. lib. 14.

and land, and surmount-  
 positions: in all which  
 the weakness of his body  
 philosophy of his mind; so  
 his zeal for God, so nimbly  
 the swiftest flight. And cer-  
 and robust body is little  
 nothing but a dull and a  
 weakness is no great  
 quick and a generous mind

times infinitely endeared him  
 have had a very passionate  
 mentioning him without great  
 reverence and respect: some-  
 his brother, his fellow-labourer,  
 minister of God, and our fel-  
 of Christ; sometimes with ad-  
 affection and honourable regard,  
 son; *Timotheus, who is my*  
*in the Lord*: and to the church  
*essly, I trust to send Timotheus*  
*have no man like-minded* (17. 42. 27.  
*myself*) *who will naturally care for*  
*their own, not the things that are*  
*the proof of him, that as a son*  
*served with me in the gospel.*

that he was a young man, and of  
 of harsh and unkind impressions,  
 caution on his behalf with the  
*Timotheus come, see that he may be*  
*for he worketh the work of the*  
*let no man therefore despise him, but*  
*peace, that he may come unto me.*

care and tenderness, and which plain-  
 to have been an extraordinary per-  
 calling him his *dearly beloved son*, Chry-

sostom thinks a sufficient argument of his virtue.<sup>v</sup> For such affection not being founded in nature, can flow from nothing but virtue and goodness, the lovely and essential ornaments of a divine and a holy soul. We love our children not only because witty, or handsome, kind and dutiful, but because they are ours, and very often for no other reason; nor can we do otherwise, so long as we are subject to the impressions and the laws of nature. Whereas true goodness and virtue have no other arts but their own naked worth and beauty to recommend them, nor can by any other argument challenge regard and veneration from us.

11. Some dispute there has been among the writers of the church of Rome, whether our St. Timothy was the same with him, to whom Dionysius the Arcopagite dedicates the books said to be written by him; and troops of arguments are mustered on either side. But the foundation of the controversy is quite taken away with us, who are sufficiently assured, that those books were written some hundreds of years after St. Denys's head was laid in the dust. However it may not be improper to remark, that besides ours, bishop of Ephesus, we are<sup>w</sup> told of another St. Timothy, disciple also to St. Paul, the son of Pudens and Priscilla, who is said to have lived unto a great age, till the times of Antoninus the emperor, and Pius bishop of Rome, and that he came over into Britain, converted and baptized Lucius king of this island, the first king that ever embraced the Christian faith. Pius bishop of Rome in a <sup>x</sup> letter to Justus bishop of Vienna (which though suspected by most, is yet owned by <sup>y</sup> Baronius) reckons him among the presbyters that had been educated by the apostles, and had come to Rome, and tells us that he had suffered martyrdom: accordingly the <sup>z</sup> Roman martyrology informs us, that he obtained the crown of martyrdom under Antoninus the

<sup>v</sup> Homil. 1. in 2 Tim. p. 16 26.

<sup>w</sup> Pet. de Natal. Hist. SS. l. 1. 24. Naucier. Chron. vol. 2. gener. 6. confer. Adon. Martyr. ad. XII. Kal. Jul. vid. Usser. de primord. c. 3. p. 31.

<sup>x</sup> Concil. Tom. 1. col. 576.

<sup>y</sup> Bar. ad Ann. 166. n. 1, 2.

<sup>z</sup> Martyrol. Rom. ad Mart. 24. p. 190.

## THE LIFE OF ST. TITUS.

who adds that the only cause of the war there, was a desire to possess the island in the Ægean sea, not more famous for the birth-place of Jupiter, the residence of gods, and the Dædalean Labyrinth, than of late for its having been the theatre of war between the Turkish emperor and the Venetians. Antiquity has not certainly given any particular notice of his parents, but the account which some give, is not to be extracted, but of the blood royal<sup>d</sup>, descended from no less than Minos king of Crete, who makes the son of Jupiter, and whose wisdom and the impartial justice of his decisions have made him to be one of the three great rulers of the world's regions, whose place it is to determine the temporal and eternal state; while historians have made him to have been the son of Xanthus king of Lycia, and that he succeeded his father in the throne. But I pass by that.

Whatever his parentage was, we are sure that he was distinguished both by nation and religion<sup>e</sup>. His brethren in their public offices<sup>f</sup>, give us this testimony for many years, and conversion to Christianity. Being sprung from noble parents, his youth was adorned with learning and a generous education. He had heard a voice, which told him, he must be converted, that he might save his soul, for that otherwise it would be of little advantage to him. He heeded the warning, he desired again to hear the voice. After he was again commanded in a vision to open the volume of the Jewish law. He opened it, and cast his eye upon that of the prophet Isaiah, *Behold me, O islands, and let the people*

<sup>d</sup> Legend. sine dubio Μίνως. ] τῆ βασιλείας Κρήτης  
<sup>e</sup> ἡ πόλις αὐτοῦ ἐστὶν ἐν τῇ ἡμετέρῃ, ὃ μύμνηται ἐν ἀγίῳ  
<sup>f</sup> Αἰγύπτου. τῇ κ. sub lit. μ 111.

<sup>g</sup> ἡ πόλις αὐτοῦ ἐστὶν ἐν τῇ ἡμετέρῃ, ὃ μύμνηται ἐν ἀγίῳ

*renew their strength : let them come near, let them speak : let us come near together to judgment,* <sup>g</sup> &c. Whereupon his uncle at that time proconsul of Crete, having heard the fame of our Lord's miracles in Judea, sent him to Jerusalem, where he continued till Christ's ascension, when he was converted by that famous sermon of St. Peter's, whereby he gained at once three thousand souls. I cannot secure the truth of this story, though pretended to be derived out of the Acts, said to be written by Zenas the lawyer, mentioned by St. Paul : an authority, I confess, which without better evidence, I dare not encourage the reader to lay too much stress upon. Let us therefore come to somewhat more certain and unquestionable.

3. Being arrived in Judea, or the parts thereabouts, and convinced of the truth and divinity of the Christian faith, he became St. Paul's convert and disciple, though when or where converted we find not. Likely it is, either that he followed St. Paul in the nature of a companion and attendant, or that he incorporated himself into the church of Antioch : where when the famous controversy arose concerning circumcision and the Mosaic institutions, as equally necessary to be observed with the belief and practice of christianity, they determined that Paul and Barnabas, *and certain others of them should go up to Jerusalem unto the apostles and elders about this question<sup>h</sup>*; nay, a very ancient <sup>i</sup> MS. adds, that when Paul earnestly persuaded them to continue in the doctrine which they had been taught, those very Jewish zealots who came down to Antioch, and had first started the scruple, *did themselves desire Paul and Barnabas and some others to go and consult with the apostles and elders at Jerusalem, and stand to their sentence and determination of the case.* In the number of those who were sent upon this evangelical embassy was our St. Titus, whom St. Paul (encouraged to his journey by a particular revelation <sup>k</sup>) was willing to take along with him. No sooner were they come to Je-

g Isa. xli. 1.

h Act. xv. 1, 2.

i Cod. Beza MS. ad Act. xv. 2.

k Gal. i. 2, &amp;c.

rusalem, but spies were at hand, some zealous Jews pretending themselves to be Christian converts, insinuated themselves into St. Paul's company and acquaintance, narrowly observing what liberty he took in point of legal rites, that thence they might pick an accusation against him. They charged him that he preached to, and conversed with the Gentiles, and that at this very time Titus an uncircumcised Greek was his intimate familiar; a scandal which there was no way to avoid, but by circumcising him, that so it might appear that he had no design to undermine the rites and customs of the law. This St. Paul (who knew when to give ground, and when to maintain his station) would by no means consent to: he who at another time was content to circumcise Timothy, a Jew by the mother's side, that he might please the Jews to their edification, and have the fairer advantage to win upon them, refused here to circumcise Titus a Gentile, that he might not seem to betray the liberties of the Gospel, harden the Jews in their unreasonable and inveterate prejudices against the Heathens, and give just ground of scandal and discouragement to the Gentiles, and make them fly off to a greater distance from christianity. Accordingly he resisted their importunity with an invincible resolution, and his practice was herein immediately justified by the decretory sentence of the council, summoned to determine this matter.

4. The affair about which they were sent being despatched in the Synod, he returned no doubt with St. Paul to Antioch, and thence accompanied him in his travels, till having gone over the churches of Syria and Cilicia, they set sail for Crete. For that period of time I conceive with <sup>l</sup> Cypellus most probable for their going over to that island, rather than with <sup>m</sup> Baronius and others to place it at St. Paul's coming out of Macedonia into Greece, which he supposes to have been by a sea-voyage, passing by the Cycladæ islands through the Ægean sea, or with <sup>n</sup> Grotius to refer it till his voyage to Rome,

<sup>l</sup> Hister. Apost. ad ann. Christ. 46.

<sup>m</sup> Ad. ann. 57. n. 212.

<sup>n</sup> In Argum. Epist. ad Tit. Act. 27. 7.

founding his conjecture upon a double mistake, that St. Paul and his company put in and staid at Crete, when it is only said that *they sailed under it, and passed by it, and that Titus was then in the company, whereof no foot-steps or intimations appear in the story.* Sailing therefore from some port in Cilicia, they arrived at Crete, where St. Paul industriously set himself to preach and propagate the Christian faith, delighting (as much as might be) to be the first messenger of the glad tidings of the gospel to all places where he came, not planting *in another man's line, or building of things made ready to his hand.* But because the care of other churches called upon him, and would not permit him to stay long enough here to see christianity brought to a due maturity and perfection, he constituted Titus bishop of that island, that he might nourish that infant church, superintend its growth and prosperity, and manage the government and administration of it. This the ancients with one mouth declare, *he was the first bishop* (says ° Eusebius) *of the churches in Crete: the apostle consecrated him bishop of it,* so <sup>p</sup> St. Ambrose; so <sup>q</sup> Dorotheus, and <sup>r</sup> Sophronius; he was (says <sup>s</sup> Chrysostom) an approved person. to whom *ἡ νῆσος ὁλόκληρος*, *the whole island was entirely committed, that he might exercise power and jurisdiction over so many bishops:* he was by St. Paul ordained bishop of Crete, though a very large island, that he might ordain bishops under him, says <sup>t</sup> Theodoret expressly. To which might be added the testimonies of Theophylact, Oecumenius, and others, and the subscription at the end of the Epistle to Titus, (which though not dictated by the same hand, is ancient however) where he is said to have been *ordained the first bishop of the church of the Cretians.* And <sup>u</sup> St. Chrysostom gives this as the reason, why of all his disciples and followers St. Paul wrote epistles to Titus and Timothy, and not to Silas or Luke, because he had committed to them the care and government of churches,

o H. Eccl. l. 3. c. 4. p. 73.

q Dorothei Synops. p. 148.

s Homil. 1. in Tit. p. 1692.

u Argum. in 1 ad. Tim. p. 1519.

p Præf. in Tit. p. 419. T. 5.

r Ap. Hier. de Script. in Tit.

t Argum. Epist. ad Tit. Tom. 3.

## ... OF ST. TITUS.

... as attendants and ministers

... arbitrary sense of antiquity  
... founded in St. Paul's  
... Titus, *for this cause left I*  
... *set in order the things that*  
... *in every city, as I had ap-*  
... constituted thee governour of that  
... dispose and order the affairs of  
... directions which I then gave  
... means bishops (says \* Chryso-  
... oft explained it. *Elders in*  
... (as he adds) that the whole  
... an island should be managed  
... city might have its proper gover-  
... of it, that so the burthen might  
... upon many shoulders, and the  
... the greater diligence. Indeed  
... number of cities above any other  
... styled of old Heecatompolis, the  
... cities. In short, plain it is, that  
... jurisdiction, ordination, and ecclesi-  
... any other pastors or ministers  
... ed and derived upon him.

... St. Titus continued at his charge in  
... a summons from St. Paul, then  
... Ephesus. The apostle had desir-  
... any Timothy and some others whom  
... but he choosing rather to go for  
... as he wrote an epistle to Titus, to  
... active and vigilant, and to teach him  
... in that station wherein he had set  
... he had need of all the counsels which  
... him, who had so loose and untoward  
... to deal with. For the country it-  
... fruitful and plenteous than the man-  
... were debauched and vicious. St.  
... in mind what a bad character one of



their own poets (who certainly knew them best) had given of them :

Κρηται δὲ ψεύσαι, καὶ θηρία, γαστέρες ἀργαί.

*The Cretians are always liars, evil beasts, slow-bellies.*

This verse <sup>y</sup> St. Chrysostom supposes the apostle took from Callimachus, who makes use indeed of the first part of it, charging the Cretians to be like themselves, notorious liars, in pretending that Jupiter was not only born, but died among them, and that they had his tomb with this inscription, ΕΝΤΑΥΘΑ ΖΑΝ ΚΕΙΤΑΙ, *here lies Jupiter*, when as the deity is immortal : whereupon the good father perplexes himself with many needless difficulties in reconciling it. Whereas in truth St. Paul borrowed it not from Callimachus, but Epimenides, a native of Crete, famous among the ancients for his raptures and enthusiastic divinations, Θεοφιλὴς ἔστιν ὁ Κρητὸς περὶ τὰ θεῖα, τὴν ἰνθουσιαστικὴν ἔστιν ποιητικὴν σοφίαν, as <sup>z</sup> Plutarch says of him. From him Callimachus cites part of the verse,<sup>a</sup> and applies it to his particular purpose, while St. Paul quotes it entire from the author himself. *This witness* (says he) *is true.* And indeed that herein he did not bely them, we have the concurrent testimonies of most heathen writers, who charge the same things upon them.<sup>b</sup> So famous for lying, that Κρητίζειν and Κρητίζειν πρὸς Κρητὰ became proverbial, *to lie like a Cretian* and *to cozen a cheat*, and nothing more obvious than *mendax Creta*. <sup>c</sup>Polybius tells us of them, that no where could be found more subtle and deceitful wits, and generally more wicked and pernicious counsels ; that their manners were so very sordid and covetous, that of all men in the world the Cretians were the only persons who accounted nothing base or dishonest, that was but gainful and advantageous. Besides they were idle and impatient of labour,

y Homil. III. in Tit. pag. 1707.

z In vit. Solon. pag. 84.

a Κρηται δὲ ψεύσαι. ἔστι γὰρ τὰ φησι, ὃ ἄνα, σῆο

Κρηται ἐπικλήσαντο· σὺ δ' ἔθλανε· ἰσοὶ γὰρ αἰεὶ. Callim. Hymn, ὡς ἔδιδε. p. 1. παροιμία ἐστὶ τὸ Κρητίζειν, ἐπὶ ψεύδειν. Vet. Schol. ibi.

b Κρητίζειν, τὸ ψεύδειν. ἔστιν ἑτέρα παροιμία, Κρητίζειν πρὸς Κρητὰς· ἐπὶ τῇ ψεύσει, ἔστιν ἀπατῶντες ἑαυτοὺς. Suid. in voc. Κρητίζειν. Eadem Mich. Aostol. in eod. verb. Πλην ἰσθὶ μὴδ' αὐτὸν ἑρραφανδύναι με ταῦτα πειρατουμενον καὶ τὸ Κρητὰς. Psel. de aperat. Dæmon. p. 37.

c Histor. l. 6. p. 681. & l. 4 p. 336. Edit. L. Batav.

gluttonous and intemperate, unwilling to take any pains further than to *make provision for the flesh*; as the natural effect of ease, idleness, and plenty, they were wanton and lascivious, and prone to the vilest and basest sort of lust, *κατὰ τὰ παιδα δαιμονίας ἐκτρέφονται*, (as <sup>d</sup> Athenæus informs us) outrageously mad upon that sin that peculiarly derives its name from Sodom. And such being the case, what wonder if St. Paul bids Titus *reprove them sharply*, seeing their corrupt and depraved manners would admit of the sharpest lancets, and the most stinging corrosives he could apply to them.

6. In the epistle itself, the main body of it consists of rules and directions for the several ranks and relations of men: and because spiritual and Ecclesiastical affairs are of all others most considerable, he first instructs him in the qualifications of those whom he should set apart to be bishops and guides of souls, that they be holy and harmless, innocent and inoffensive, such as had not divorced and put away their first wife that they might marry a second, whose children were sober and regular, and trained up in the Christian faith; that they be easy and tractable, meek and unpassionate, free from the love of wine, and a desire after riches by sordid and covetous designs; that they be kind and hospitable, lovers of goodness and good men, modest and prudent, just and honest, strict and temperate, firm and constant in owning and asserting the doctrines of Christianity that have been delivered to them, that being thoroughly furnished with this pure evangelical doctrine, they may be able both to persuade and comfort others, and mightily to convince those that resist and oppose the truth. And certainly it was not without great reason, that the apostle required that the guides and governors of the church should be thus able to *convince gainsayers*. For whatever authors report of Crete, that it bred no serpents or venomous creatures, yet certain it is that the poison of error and heresy  
 and itself there together with the enter-  
 anity, there being *many unruly and*

*vain talkers, especially they of the circumcision,*<sup>e</sup> who endeavoured to corrupt the doctrine of the gospel with Jewish fables,<sup>f</sup> groundless and unwarrantable traditions, mystical and cabalistic explications, and *foolish questions and genealogies.*<sup>g</sup> For the Jews borrowing their notions herein from the schools of Plato, were fallen into a vein of deriving things from an imaginary generation, first Binah or understanding, then Achmoth or Cochmah wisdom, and so till they came to Milcah the kingdom, and Schekinah or the divine presence. Much after the same rate as the poets of old deduced the pedigrees of their gods, they had first their several *συγγίαι* their *conjunctions*, the coupling and mixing of things together, and thence proceeded their *γενεαλογίαι* their *genealogies* or generations; out of Chaos came Erebus and the dark Night, the conjunction of whom begot Æther and the Day, and thence<sup>h</sup> Hesiod proceeds to explain the whole pagan theology concerning the original of their gods.

7, In imitation of all which, and from a mixture of all together the Valentinians, Basilidians, and the rest of the Gnostic crew formed the senseless and unintelligible schemes of their *πλάσματα* and thirty Æones, divided into three classes of conjunction; in the first were four couples, Profundity and Silence, Mind and Truth, the Word and Life, Man and the Church: in the second five, viz. Profound and Mixture, Ageratus and Union, &c. in the third six, the Paraclete and Faith, Patricos and Hope, &c. Of all which if any desire to know more, they may (if they can understand it) find enough in Irenæus, Tertullian, and Epiphanius, to this purpose. The<sup>i</sup> last of whom not only affirms expressly that Valentinus and his party introduced *ἰθὺμόμυθεν πείνησιν*, the fabulous and poetic fancies of the heathens, but draws a particular parallel between Hesiod's Theogonia, and their thirty Æones or ages, consisting of fifteen couples or conjugations, male and female, which he shows exactly to agree both in the number, design, and order of them. For instance, Valentinus's tribe begins thus;

e Tit. i. 10.

f Verse 14.

g Verse 3. 9.

h Hesiod. Theogon. p. m. 466.  
tull. de Præscript. Hæret. c. 7. p. 204.

i Hæres. XXXI. pag. 76. vid. Ter-

<i>Ampsiu</i>	}	that is	{	Profundity
<i>Auraan</i>				Silence.

<i>Bucua</i>	}	{	Mind
<i>Tharthun</i>			Truth.

<i>Ubucua</i>	}	{	Word
<i>Thardeadie</i>			Life.

<i>Merexa</i>	}	{	Man
<i>Atarbarba</i>			Church.

&amp;c.

&amp;c.

All which was nothing but a trifling and fantastical imitation of Hesiod's progeny and generation of the gods, which being joined in conjugations succeeded in this order; Chaos, Night; Erebus, Earth; Æther, Day, &c. There being (as he observes) no difference between the one scheme and the other, but only the change and alteration of the names. This may suffice for a *specimen* to show whence this idle generation borrowed their extravagant conceits, though there were that had set much what the like on foot before the time of Valentinus. By such dark and wild notions and principles the *false Apostles* both in Crete and elsewhere, sought to undermine the Christian doctrine, mixing it also with principles of great looseness and liberty, that they might the easilier insinuate themselves into the affections of men, whereby they brought over numerous proselytes to their party, of whom *they made merchandise*<sup>k</sup>, gaining sufficient advantage to themselves. So that it was absolutely necessary that these men's mouths should be stopped, and that they should not be suffered to go on under a show of such lofty

i Καὶ αὕτη μὲν ἡ τῶν τριάντων αἰώνων τὰρ αὐτοῖς μυθευομένη τραγῆδία, καὶ ἡ αὖτε συζυγίαν πνευματικῶν διδόν πλεγμασίῃ κενοφανία, ἣν ἐπὶ τις (ὡς κρίναν τὴν ταραχὴν) Ἡσίοδος ἐν Σηκσιχίῳ καὶ τοῖς ἄλλοις ποιηταῖς τῶν Ἑλλήνων παρὰδίδεται, εὐρεῖαν ἐν παραλλήλῳ τὰ αὐτὰ ὄντα, καὶ ἑδὲν ἕτερον. Συμμετρὸν οἱ τῶν θυμάτων αἰρετικῶν καὶ μυθευομένων ἐπαγγέλλονται λέγειν ἑδὲν γὰρ εἶναι, ὃ Ἑλλήνων ἀτιμώξατο τὴν ἐπιπλάσαν τέχνην ἐξ ἧς τὸ ἰθὺς μύθος πλάτης καὶ διδασκαλίας, ἑδὲν ἀλλοιωσάμενος, πλεονεξία τὰρ αὐτοῖς παρὰ τὴν ἐν μένῃ βαρβαρικῇς οὐμαλοποιίας. Id. ibid.

<sup>k</sup> Tit. i. 11.

and sublime speculations, and a pretence of Christian liberty, to pervert men from the Christian religion, and the plainness and simplicity of the Gospel. Having done with ecclesiastics, he proceeds to give directions for persons of all ages and capacities, whether old or young, men or women, children or servants, and then of more public concernment, rulers and people, and indeed how to deport ourselves in the general carriage of our lives. In the close of the epistle he wishes him to furnish Zenas and Apollos, the two Apostolical messengers by whom this letter was conveyed to him, with all things necessary for their return, commanding that he himself with all convenient speed should meet him at Nicopolis (though where that was is not certain, whether Nicopolis in Epirus, so called from Augustus's victory there over Antony and Cleopatra, or rather Nicopolis in Thrace, upon the river Nesus, not far from the borders of Macedonia, whither St. Paul was now going, or some other city, whereof many in those parts of that name) where he had resolved to spend his winter. And that by withdrawing so useful and vigilant a shepherd he might not seem to expose his flock to the fury and the rage of the wolves, he promises to send Artemas or Tychicus to supply his place during his absence from them.

8. St. Paul departing from Ephesus was come to Troas, where though he had a fair opportunity to preach the gospel offered to him, yet (as himself tells us) he had no rest in his spirit, because he found not Titus his brother,<sup>l</sup> whom he impatiently expected to bring him an account of the state of the church of Corinth; whether Titus had been with him, and been sent upon this errand, or had been commanded by him to take Corinth in his way from Crete, is not known. Not meeting him here, away he goes for Macedonia,<sup>m</sup> where at length Titus arrived and comforted him under all his other sorrows and difficulties, with the joyful news of the happy condition of the church of Corinth, and how readily they

<sup>l</sup> 2 Cor. ii. 12, 13.

<sup>m</sup> 2 Cor. vii. 56, 7. and 13, 14, 15.

## TITUS.

which in his former  
 very making good  
 the given of them to  
 considerable evidence  
 argument which Titus  
 St. Paul having re-  
 edonian churches for  
 em,<sup>a</sup> sent back Titus  
 to excite their chari-  
 against his own arri-  
 his second epistle to that

his errand to the church  
 the services for which  
 suppose, back to Crete.  
 of him till St. Paul's  
 he came (if my "author  
 him, and continued with  
 he was present, and to-  
 ed him to his grave. An  
 the less inclined to believe,  
 himself,<sup>p</sup> that before his  
 as gone to Dalmatia, a pro-  
 at fierce and warlike nation  
 ing it probably in his way in  
 And this is the last notice  
 y writings, nor do the re-  
 ward furnish us with any  
 concerning him. Indeed,  
 tell us true, one thing alone  
 memorable to posterity, I  
 Younger, that learned and  
 Bithynia, and intimate privy  
 For so they tell us,<sup>q</sup>  
 in Bithynia, he landed  
 commanded him to erect

<sup>a</sup> 1 Tim. 5. 23. 1 Tim. 7. c. 103. p. 2 Tim.  
<sup>p</sup> 1 Tim. 5. 23. 1 Tim. 7. c. 103. p. 2 Tim.

a temple to Jupiter: which was accordingly done, and no sooner finished, but St. Titus cursed it, and it immediately tumbled to the ground. The man, you may guess, was strangely troubled, and came with tears to the holy man to request his counsel, who advised him to begin it in the name of the God of the Christians, and it would not fail to prosper. He did so, and having finished it, was himself, together with his son, baptized. Nay, some to make the story perfect, add, that he suffered martyrdom for the faith at Novocomum, a city of Insubria in Italy, where he was born. The reader I presume will not expect I should take pains to confute this story, sufficiently improbable in itself, and which I behold as just of the same metal, and coined in the same mint with that of his master Trajan's soul, being delivered out of hell by the prayers of St. Gregory the Great so gravely told, so seriously believed by many, not in the Greek church only, but in the church of Rome: nay, which the whole east and west (if we may believe 'Damascen) held to be *γνήσιον ἔκ ἀδιάλεκτον*, true and uncontrollable.

10 St. Titus lived, as the ancients tell us, to a great age, dying about the ninety-fourth year of his life. He died in peace (says 'Sophronius and 'Isidore) and lies buried in Crete: the "Roman Martyrology adds, that he was buried in that very church, wherein S. Paul ordained him bishop of that island. I understand him where a church was afterwards built, it not being likely there should be any at that time. At Candia, the metropolis of the island, there is, or lately was, an ancient and beautiful 'church dedicated to St. Titus, wherein under the high altar his remains are said to be honourably laid up, and are both by the Greeks and Latins held in great veneration. Though what is become of them since that famous city lately fell into the hands of the Turk, that great scourge of Christendom, is to me unknown. His festival is celebrated in the western church on the fourth

r Damascen. Serm. *πρὸς τοὺς ἐν πίστε κακοίμ.* s Ap. Hieron. de Script. in Tito.  
 t De vit. & ob. SS c. 87. p. 542. u Addiem. iv. Jan. p. 16. v Cotovic.  
 Itin. lib. 1. c. 12. p. 60.

day of January, in the Greek church August the twenty-fifth, and among the Christians in Egypt (as appears by the Arabic calendar published by "Mr. Selden) the twenty-second of the month Barmahath, answering to our March the eighteenth, is consecrated to his memory.

w De Synedr. Tom. 3. c. 15. p. 396.



# THE LIFE OF ST. DIONYSIUS

## THE AREOPAGITE.

Dionysius born at Athens. The quality of his parents. His domestic studies. His foreign travels. Egypt frequented as the staple place of all recondite learning. His residence at Heliopolis. The strange and miraculous eclipse at our Saviour's passion. Dionysius's remarks upon it. His return to Athens, and being made one of the Judges of the Areopagus. The nature of this court : the number and quality of its Judges. St. Paul arraigned before it : his discourse, and its success. Dionysius's conversion. His further instruction by Hierotheus. Hierotheus, who. Dionysius constituted bishop of Athens. A brief account of his story according to those that confound him with Dionysius bishop of Paris. These shown to be distinct. The original and procedure of the mistake inquired into. A probable account given of it. Dionysius's martyrdom at Athens, and the time of it. A fabulous miracle reported of his scull. The description of his person, and the hyperbolical commendations which the Greeks give of him. The books ascribed to him. These none of his. Apollinaris (probably) showed to be the author of them. Several passages of the ancients noted to that purpose. Books why oft published under other men's names. These books the fountain of enthusiasm and mystical theology. A passage in them instanced in to that purpose.

1. ST. DYONYSIUS was born at Athens, the eye of Greece, and fountain of learning and humanity, the only place that without competition had for so many ages maintained an uncontrolled reputation for arts and sciences, and to which there was an universal confluence of persons from all parts of the world to accomplish themselves in the more polite and useful studies. Though we find nothing particularly concerning his parents, yet we may safely conclude them to have been persons of a noble quality, at least of a better rank than ordinary, seeing

none were admitted to be Areopagite Judges (as <sup>a</sup> one who knew very well informs us) *Πάντες δὲ ἀπὸ τῆς γένεσός τε, καὶ πολλὰ ἀρετῆς καὶ ἀρετῆς ἔχοντες, καὶ τὴν εἰς τὴν πόλιν ἀρετὴν, καὶ τὴν εἰς τὴν πόλιν ἀρετὴν*, unless they were nobly born, and eminently exemplary for a virtuous and a sober life. Being born in the very midst of arts and civility, his education could not but be learned and ingenuous, especially considering the advantages of his birth and fortunes. Accordingly he was <sup>b</sup> instructed in all the learned sciences of Greece, wherein he made such vast improvements, that he easily outstript any of his time: scarce any sect or institution in philosophy then in vogue, which he had not considered and made trial of: it does not indeed appear to which of them he particularly devoted and applied himself; and they who suppose him to have addicted himself to the school of Plato, do it, I conceive it for no other reason, than because the doctrine contained in the books that bear his name, seems so near of kin to the principles of that noble sect.

2. But it was not an homebred institution, or all the advantages which Athens could afford, that could fill the vast capacities of his mind, which he therefore resolved to polish and improve by foreign travels. Being in the prime and vigour of his youth, about the age of twenty-five years, <sup>c</sup> he took with him one Apollophanes a rhetorician, his fellow-student, and (if <sup>d</sup> Syncellus say true) his kinsman, who was afterwards at Smyrna, master to Polemon the Laodicean, as he was to Aristides the famous philosopher and apologist for the Christians. Thus furnished with a suitable companion, he is said to have gone for Egypt, to converse with their philosophers and wise men, that he might perfect himself in the study of the mathematics, and the more mysterious and recondite parts of learning. Egypt had in all ages been looked upon as the prime school not only of astrology, but of the more abstruse and uncommon speculations of theology, and the great masters of wisdom and divinity among the Gen-

<sup>a</sup> Isocr. Orat. Areopag. p. 147. vid. Maxim. Prolog. Oper. S. Dionys. Pref. pag. 34. <sup>b</sup> Suid. in voc. *Διονύσιος*. p. 744.

<sup>c</sup> Suid. ubi supr Maxim. Pachym. Syncel. aliique plures.

<sup>d</sup> Encom. S. Dionys. p. 349. Tom. 1.

tiles never though they had gained enough, till they had crowned their studies by conversing with the Egyptian sages. Hence it was frequented by Orpheus, Homer, Solon, Thales, by Pythagoras and Plato, and whom not? nay, of Pythagoras 'Clemens of Alexandria reports that he suffered himself to be circumcised, that so he might be admitted *ἐκ τὰ ἄδύτα*, to the concealed rites and notions of their religion, and be acquainted with their secret and mystical philosophy. The place he fixed at was Heliopolis, a city between Coptus and Alexandria, where the Egyptian priests for the most resided, as a place admirably advantageous for the contemplation of the heavenly bodies, and the study of philosophy and astronomy; and where 'Strabo (who lived much about this time) tells us he was showed the habitations of the priests, and the apartments of Plato and Eudoxus, who lived here thirteen years; nay, a very ancient 'historian assures us, that Abraham himself lived here, and taught the Egyptian priests astronomy, and other parts of learning.

3. Dionysius no doubt plied his studies in this place, during whose stay there, one memorable accident is reported. The Son of God about this time was delivered up at Jerusalem to an acute and shameful death by the hands of violence and injustice; when the sun, as if ashamed to behold so great a wickedness, hid his head, and put on mourning to wait upon the funerals of its maker. This eclipse was contrary to all the known rules and laws of nature, it happening in a full moon, when the moon is in its greatest distance from the sun, and consequently not liable to a conjunction with him, the moon moving itself under the sun from its oriental to its occidental point, and thence back by a retrograde motion, causing a strange defection of light for three hours together. That there was such a wonderful and preternatural *darkness over all the earth* for three hours at the

e Stromat. lib. 1. p. 302. f Geograph. lib. 17. p. 806. g Alexand. Polyhist. Hist. de Judæis ap. Euseb. præp. Evang. l. 9. c. 17. p. 419.

time of our Saviour's suffering, whereby the sun was darkened, is unanimously attested by the evangelical historians; and not by them only, but <sup>h</sup>Phlegon Trallianus sometimes servant to the emperor Trajan, speaks of an eclipse of the sun that happened about that time, *Μεγίστη τῶν ἐκλάσεων τῆς ἡλίου*, the greatest of any that had been ever known, whereby the day was turned into night, and the stars appeared at noon-day, an earthquake also accompanying it, whereby many houses at Nice in Bithynia were overturned. Apollophanes beholding this strange eclipse, cried out to Dionysius that these were changes and revolutions of some great affairs, to whom the other replied, *that either God suffered, or at least sympathized and bore part with him that did*. I confess these passages are not to be found in the most ancient writers of the church; but that ought to be no just exception, when we consider what little care was then taken to consign things to writing, and how great a part of those few ancient records that were written were quickly lost, whereof Eusebius sufficiently complains: not to say, that a great many writings might, and did escape his notice; and <sup>i</sup>Maximus, I remember, answering the objection, that the books ascribed to St. Denys are not mentioned by Eusebius, tells us, that himself had met with several pieces of the ancients, of which not the least footstep in Eusebius. But however that be, it concludes not against the matter of fact, many things though never entered upon record, being as to the substance of them, preserved by constant tradition and report. I deny not but that the several authors who report this passage, might immediately derive it out of the epistles said to be written to St. Polycarp and Apollophanes. But then cannot suppose that the author of these epistles did purely feign the matter of fact of his own head, but rather delivered what tradition had conveyed down to his time. Indeed that which would more shrewdly shake the foundation of the story, if it be true, is what <sup>h</sup>Origen

*that this darkness that was over all the*

Euseb. Chron. ad Ann. Chr. xxxii. vid. Græca <sup>h</sup>ET.  
 .i. Cel. l. 2. p. 89 & Chron. Alexandr. ad Ann. Tiber.  
 .d. ccii. 4 p. 520. i Prolog. ante oper. S. Dio-  
 xxv. in Matth. fol. m. 89. col. 1.

*earth*, and the earthquake that attended our Lord's passion, extended no further than Judea, as some of the prodigies no further than Jerusalem. But to what degrees of truth or probability that opinion may approve itself, I leave to others to inquire.

4. Dionysius having finished his studies at Heliopolis, returned to Athens, incomparably fitted to serve his country, and accordingly was advanced to be one of the judges of the Areopagus, a place of great honour and renown. The Areopagus was a famous senate house built upon a hill in Athens, wherein assembled their great court of justice, τῶν ἐν ταῖς Ἑλλησιδικαστηρίαισι τιμωτάτην ἢ ἀγιάτατον, as <sup>k</sup>one calls it, the most sacred and venerable tribunal in all Greece. Under their cognizance came all the greater and more capital causes, and especially matters of religion, blasphemy against the gods, and contempt of the holy mysteries; and therefore St. Paul was arraigned before this court, as *a setter forth of strange gods*, when *he preached to them* concerning Jesus and Anastasis, or the resurrection. None might be of this council but persons of birth and quality, wise and prudent men, and of very strict and severe manners, and so great an awe and reverence did this solemn and grave assembly strike into those that sat in it, that <sup>l</sup>Isocrates tells us, that in his time, when they were somewhat degenerated from their ancient virtue, however otherwise men were irregular and exorbitant, yet once chosen into this senate, they presently ceased from their vicious inclinations, and chose rather to conform to the laws and manners of that court, ἢ τὰς αὐτῶν κακίας ἐμμένειν, than to continue in their wild and debauched course of life. They were exactly upright and impartial in their proceedings, and heard causes at night, or in the dark, that the person of the plaintiff or the pleader might have no undue influence upon them. Their sentence was decretory and final, and from their determination lay no appeal. Their number was uncertain, by some restrained to nine, by others enlarged to thirty-one, by others to fifty-one, and to more

<sup>k</sup> Aristid. Tom. 1. p. 331.

<sup>l</sup> Loco supr. laudat.

by some. Indeed the Novemviri, who were the Basileus or king, the Archon, the Polemarchus, and the six Thesmothetæ, were the constant seminary and nursery of this great assembly, who having discharged their several offices, annually passed into the Areopagus, and therefore when Socrates was condemned by this<sup>m</sup> court, we find no less than two hundred fourscore and one, giving their votes against him, besides those whose white stones were for his absolution: and in an ancient inscription upon a column in the Acropolis at Athens,<sup>n</sup> erected to the memory of Rufus Festus, proconsul of Greece, and one of these Judges, mention is made of the Areopagite Senate *of three hundred*.

5. In this grave and venerable judicature sat our St. Denys, when St. Paul about the year forty-nine or fifty, came to Athens, where he resolutely asserted the cause of christianity against the attempts of the Stoic and Epicurean philosophers, who mainly appeared against it. The Athenians, who were infinitely curious and superstitious in matters of religion, not knowing what to make of this new and strange doctrine that he taught, presently brought him before the Areopagite senate, to whom the proper cognizance of such causes did belong. Here, in a neat and eloquent discourse, delivered not with greater freedom of mind, then strength of reason, he plainly demonstrated the folly and absurdity of those many vain deities, whom they blindly worshipped, explained to them that Infinite Being that made and governed the world, and what indispensable obligations he had laid upon all mankind to worship and adore him, and how much he had enforced all former engagements to gratitude and obedience, to repentance and reformation by this last and best dispensation, by sending his Son to publish so excellent a religion to the world. His discourse however entertained by some with scorn and laughter, and gravely put off by others, yet wanted not a happy influence upon many,

<sup>m</sup> D. Laert. l. 2. in vit. Socrat. p. 115.

<sup>n</sup> Η ΕΞ ΑΡΕΟΠΙΑΓΟΥ ΒΟΥΛΗ ΤΩΝ ΤΡΙΑΚΟΣΙΩΝ, ΚΑΙ Ο ΔΗΜΟΣ Ο ΑΘΗΝΑΙΩΝ Cætera vid. apud R. Volaterran. Comment. Urban. l. 8. col. 318.

whom it convinced of the reasonableness and divinity of the Christian faith: among whom was our Dionysius, one of the Judges that sat upon him, and Damaris his wife (for so ° St. Chrysostom and others make her) and probably his whole house. An author (I confess I know not by what authority) relates a particular dispute between Dionysius and St. Paul concerning the unknown God, who as God-man was to appear in the latter ages to reform the world; this the apostle showed to be the Holy Jesus, lately come down from Heaven, and so satisfied St. Denys that he prayed him to intercede with Heaven, that he might be fully confirmed in this belief. The next day St. Paul having restored sight to one that was born blind, charged him to go to Dionysius, and by that token claim his promise to be his convert; who being amazed at this sight, readily renounced his idolatry, and was with his house baptized into the faith of Christ. But I know the credit of my author too well to lay any great stress upon this relation, and the rather because I find that Baronius himself is not willing to venture his faith upon it. To which I might add † St. Chrysostom's observation, that the Areopagite was converted *ἀπὸ τοῦ λόγου* only by St. Paul's discourse, there being no miracle that we know of, that might promote and further it.

6. Being baptized, he was, we are † told, committed to the care and tutorage of St. Hierotheus, to be by him further instructed in the faith, a person not so much as mentioned by any of the ancients, which creates with me a vehement suspicion, that it is only a feigned name, and that no such person ever really was in the world. Indeed the † Greek Menæon makes him to have been one of the nine Senators of the Areopagus, to have been converted by St. Paul, and by him made bishop of Athens, and then appointed tutor to St. Denys. † Others make

o De sacerdot. l. 4. c. 7. p. 67. T. 4. Ambros. Epist. 82. p. 198. Tom. 3.

p Hild. in passio. S. Dionys. n. 6, 7, 8. ap. Sur. Octob. IX. p. 122.

q Loc. supr. citat.

r S. Metaphr. ap. Sur. ibid. Maxim. Syncel. ubi supr. Pseudo Dionys. de divin. nomin. c. 2. p. 175. T. 1.

s Τῷ δὲ τῷ Θεῷ.

t Pseudo-Dext. Chron. ad Ann. Chr. LXXI.



him by birth a Spaniard, first bishop of Athens, and then travelling into his own country, Bishop of Segovia in Spain. And both I believe with equal truth. Nor probably had such a person ever been thought of, had there not been some intimations of such an instructor in Dionysius's works, confirmed by the Scoliasts that writ upon him, and afterwards by others improved into a formal story: As for St. Dionysius, he is made to travel with St. Paul for three years after his conversion, and then to have been constituted by him bishop of Athens; so that it was necessary it seems to pack Hierotheus into Spain, that room might be made for him. Indeed that Dionysius was, and that without any affront to St. Hierotheus, the first bishop of Athens, we are assured by an authority that cannot be doubted, <sup>u</sup> Dionysius the famous bishop of Corinth (who lived not long after him) expressly affirming it; and <sup>v</sup> Nicephorus adds, what is probable enough, that it was done with St. Paul's own hands. I shall but mention his journey to Jerusalem to meet the apostles, who are said to have come from all parts of the world to be present at the last hours of the *Blessed Virgin*, and his several visitations of the churches in Phrygia and Achaia, to plant or confirm the faith.

7. All which, supposing they were true, yet here we must take our leave. For now the writers of his life generally make him prepare for a much longer journey. Having settled his affairs at Athens, and substituted a successor in his see, he is said to go to Rome (a brief account of things shall suffice, where no truth lies at the bottom :) at Rome he was despatched by St. Clemens into France, where he planted the faith, and founded an Episcopal see at Paris, whence after many years, about the ninetieth year of his age, he returned into the east, to converse with St. John at Ephesus thence back again to Paris, where he suffered martyrdom, and among infinite other miracles reported of him, he is said to have taken up his head, after it had been cut off by the executioners, and to have carried it in his hands (an angel going be-

<sup>u</sup> Apud Euseb. H. Eccl. l. 3. c. 4. p. 74. and l. 4. c. 23. p. 144.

<sup>v</sup> Niceph. H. Ecc. l. 2. c. 20. p. 167.



fore, and an heavenly chorus attending him all the way) for two miles together, till he came to the place of his interment, where he gently laid it and himself down, and was there honourably entombed. This is the sum of a very tedious story. A story so improbable in itself, so directly contrary to what <sup>w</sup> Severus Sulpitius affirms, that none were martyred for the faith in France, till the fifth persecution under the reign of M. Aurelius Antoninus; that I shall not spend much time in its confutation. Especially when the thing has been unanswerably done by so many learned and ingenious men in the church of Rome, and by none more effectually than Sirmond and Launoy, who have cleared it beyond all possibilities of just exception.

8. Indeed we find in several very ancient <sup>x</sup> Martyrologies, as also in <sup>y</sup> Gregory bishop of Tours, who reports it out of the Acts of Saturninus the Martyr, that one Dionysius with some others was sent by the bishop of Rome into France in the time of Decius the emperor, Ann. Chr. CCL. where he preached the Christian faith, and became bishop of Paris, and after great torments and sufferings, was beheaded for his resolute and constant profession of religion, and accordingly his martyrdom is recorded in the most ancient Martyrologies, upon a day distinct from that of the Athenian Dionysius, and the same miracles ascribed to him, that are reported of the other. And that this was the first and true foundation of the story, I suppose no wise man will doubt. Nor indeed is the least mention made of any such thing, I am sure not any in writer of name and note, till the times of Charles the great: when <sup>z</sup> Ludovicus emperor, and king of France wrote to Hilduin abbot of St. Denys, to pick up whatever memoirs he could find concerning him, either in the books of the Greeks or Latins, or such records as they had at home, and to digest and compile

<sup>w</sup> Sacr. Hist. lib. 2. pag. 148.

<sup>x</sup> Usuard. Martyr. Calend. Octob. et VII. Id. Octob. Martyr. Bedæ VII. Id. Octob.

<sup>y</sup> Greg. Turon. Hist. Franc. lib. 1. c. 28. p. 265. Edit. Du. Chesn.

<sup>z</sup> Vid. Epist. ejus. et Hilduin. Rescript. apud Sur. loc. cit. at.

did so, and furnished out  
 reason, which was quickly  
 Hincmar, bishop of Rhemes,  
 Dionysius Bibliothecarius of  
 writers of that and the fol-  
 lowing vote and suffrage. Nor  
 decided the matter in point of  
 fact at a convention of bishops in  
 years before Hilduin wrote his  
 life of St. Dionysius's being  
 St. Peter's successor. For  
 there might about that time be  
 tradition, though the fragment  
 there produces, speaks not one  
 Dionysius's being the Arcopagite, or  
 Athens. In short the case seems

his potent patron, partly that he  
 of France, partly to advance the  
 secular convent, finding an obscure  
 bishop of Paris, removes him an  
 and makes him the same with him of  
 greater honour and veneration, and  
 partly from the traditions current  
 draws up a formal account of him  
 being, it is like, what he thought good  
 the story. These commentaries  
 were quickly conveyed to Rome,  
 by the Greeks, who came upon  
 that see about that time, they were  
 Constantinople, out of which Methodius  
 amprocrisarius or ambassador from  
 patriarch to pope Pascal at Rome,  
 was advanced to the patriarchate  
 enriches himself with materials to  
 Dionysius; for that he had them not out  
 his own church is plain, in that when

Hilduin set upon composing his *Areopagitics*, he expressly says,<sup>b</sup> that the Greeks had written nothing concerning the martyrdom of St. Denys, the particulars whereof, by reason of the vast distance, they could not attain. Out of Hilduin, therefore, or at least some reports of that time, Methodius must needs derive his intelligence; but, most probably from Hilduin, between whose relation and that of Methodius, there is so exact an agreement, not only in particular passages, but oft-times in the very same words, as <sup>c</sup>Monsieur Launoy has demonstrated by a particular collation. Methodius's tract was by the Greek ambassadors quickly brought from Constantinople to Rome, where <sup>d</sup>Anastasius confesses he met with it, translated it into Latin, and thence transmitted it into France, where it was read, owned, and published by <sup>e</sup>Hincmar, as appears by his epistle to Charles the emperor. Where he plainly tells us, that no sooner had he read this life written by Methodius, but he found it admirably to agree with what he had read in his youth (he means I doubt not, the writings of Hilduin) by whom and how the acts of St. Denys and his companions came to the knowledge of the Romans, and thence to the notice of the Greeks. This is the most likely pedigree and procedure of the story that I can think of; and from hence how easy was it for the after writers both of the western and the eastern church to swallow down a story, thus plausibly fitted to their taste? Nor had the Greeks any reason over nicely to examine, or reject what made so much for the honour of their church and nation, and seemed to lay not France only, but the whole western church under an obligation to them, for furnishing them with so great and excellent a person. But to return to our Dionysius.

10. Though we cannot doubt but that he behaved himself with all diligence and fidelity in the discharge of his office; yet because the ancients have conveyed down no

<sup>b</sup> Rescript. ad. Ludov. Imper. n. 10. *ibid.* 120<sup>a</sup>

<sup>d</sup> Epist. ad Carol. Calv. Imp. apud. Sur. *ibid.* p. 132.

<sup>c</sup> Respons. discuss. cap. 9. p.

<sup>e</sup> Extat

apud. Sur. ubi supr. & Mabillon. loc. citat.

particulars to our hands, we shall not venture upon reports of false, or at best doubtful credit. Nothing of certainty can be recovered of him, more than what Aristides the Christian philosopher (who himself lived, and was probably born at Athens, not long after Dionysius, relates in the 'Apology which he published for the Christian religion, that after a most resolute and eminent confession of the faith, after having undergone several of the severest kinds of torment, he gave the last and great testimony to it by laying down his life. This was done, as is most probable, under the reign of Domitian, as is confessed (betrayed into it by a secret instinct of truth) by abbot Hilduin, Methodius, and their followers: while others extend it to the times of Trajan, others to the reign of Adrian, who entered upon the empire ann. 117, partly that they might leave room enough for the account which they give of him, partly to preserve the authority of his writings, wherein a passage is cited out of Ignatius's epistles, written just before his martyrdom, ann. 107. The reader I hope will not expect from me an account of the miracles said to be done by him either before or since his death, or of the fierce contests that are between several places in the Roman church concerning his reliques. One passage however I shall not omit. In a village in Luxemburg, not far from Treves, is a church dedicated to St. Denys, wherein is kept his scull, at least a piece of it, on the crown whereof there is a white cross while the other parts of the scull are black. This common tradition, and some authors to avouch it, will have to be made, when St. Paul laid his hands upon him at his consecration. Which if so, I have no more to observe, but that orders (which the church of Rome make a sacrament) did here even in a literal sense confer an indelible character and mark upon him.

11. His *εἶδος ὁμοιωμένης*, the shape and figure of his body is by the "Greek Menæon thus described: he was of a middle stature, slender, fair, but inclining to paleness,

f Ap. d. usuard. & Adon. Mart. v. Non. Octobr. g Vid. author. citat  
 ay P. Hailoix. not. ad vit. Dionys. 241. h hñ γ' τὴ Οὐλῶς.

his nose gracefully bending, hollow-eyed with short eye-brows, his ear large, his hair thick and white, his beard moderately long, but very thin. For the image of his mind expressed in his discourses, and the excellent conduct of his life, the Greeks according to their magnifying humour as well as language, bestow most hyperbolical elogies and commendations on him. <sup>b</sup> They style him, ἱεροφάντης, ὁ τῶν ἀπρὸνταῶν θεῶν, the sacred interpreter and contemplator of hidden and unspeakable mysteries, and an unsearchable depth of heavenly knowledge; τριαδικὸν θεῶν, τῶν ὑπὲρ ἰσχυρῶν χάρισματων θεῶν ὁργανον, the *Trinity divine*, the divine instrument of those enlivening graces that are above all comprehension. They say of him that his life was wonderful, his discourse more wonderful; his tongue full of light, his mouth breathing an holy fire; but his mind ἀκριβῶς θεοειδής, most exactly like to God; with a great deal more of the like nature up and down their offices. And certainly were the notions which he has given us of the celestial hierarchy and orders of angels, and the things of that supramundane state, as clear and certain, as some would persuade us, he might deserve that title which others gave him πτερόγιστον ἢ πτερόν τι ἕρπον, *the Wing, or the bird of heaven*.

12. The great and evident demonstration of his wisdom and eloquence, we are told,<sup>b</sup> are the works which he left behind him, the notions and language wherewith they are clothed, being so lofty and sublime, as are scarcely capable to be the issue of a mere mortal creature. Books infinitely intricate and perplex (as our countryman 'Johannes Scotus, who first translated them into Latin, tell us) far beyond the reach of modern apprehensions, and which few are able to pierce into, both for their antiquity, and sublimeness of those heavenly mysteries, whereof they treat. A work so grateful to all speculative inquirers, into the natures of things, and the more

<sup>b</sup> Ibid.

<sup>i</sup> Vid. Anastas. Biblioth. Epist. ap. Sur. loc. cit. p. 132. Chrysost. de Pseudoproph. p. 401. Tom. 6.

<sup>k</sup> Suid. in voce Διονύσιος, p. 745. Niceph. H. Eccl. l. 2. c. 20. p. 167.

<sup>l</sup> Epist. ad Carol. Calv. Franc. Reg. ap. Usser. Epist. Hibern. p. 59.

abstruse and recondite parts of learning, that (if Suidās say true) some of the heathen philosophers, and particularly Proclus, often borrows not only his notions, but his very words and phrases from him; whence he suspects, that some of the philosophers at Athens stole those books of his mentioned in the epistle dedicatory to St. Timothy, and which now are wanting, and published them under their own names. But had I been to make the conjecture, I should rather have suspected that this Pseudo-Dionysius fetched his speculations, and good part of his expressions from Plotinus, Iamblichus, and the rest of the later Platonists. For certainly one egg is not more like another, than this man's divinity is like the theology of that school, especially as explained by the philosophers who lived in the first ages of Christianity. That our Dionysius was not the author of the books at this day extant under his name, I shall not concern myself to show. For however it be contended for by many with all imaginable zeal and stiffness, yet want there not those, and men of note, even in the Roman communion, who clearly disown and deny it; as among the reformed it has been largely disproved by many, and by none with greater learning and industry than Monsieur Daille, who has said whatever is necessary, if not more than enough upon this argument: though as to the date of their birth and first appearance, when he thrusts them down to the sixth century, he takes somewhat off from the antiquity, which may with probability be allowed them.

15. Who was the particular author of these books, is not easy to determine. Among the several conjectures about this matter, none methinks deserves a fairer regard, then what <sup>m</sup>Laurentius Valla tells us some learned Greeks of his time conceived, that it was Apollinaris, but whether father or son, it matters not, both being men of parts, and of the same strain and humour, ἀμφότεροι ἑλληνικῶν λέγοντι διδασκαλοὶ, <sup>n</sup> both of them masters in all the learning of the Greeks, though of the two the son was most

<sup>m</sup> Annot. in Act. Apost. c. 17.

<sup>n</sup> Socrat. H. Ecc. l. 2. c. 46. p. 160.

likely to be the man. Certain it is, that Apollinaris was *πρὸς παντὸς ἐπιστήμης, καὶ λόγων ἰδίαν παρρησιασμένον*, as °Sozomen describes him, trained up to all sorts of learning, and skilled in the artifices and frames of words and speeches, and °St. Basil says of him, that being endued with a facility of writing upon any argument, joined with a great readiness and volubility of language, he filled the world with his books: though even in his theologic tracts he sought not to establish them by scripture proofs, but from human arguments and ways of reasoning: *διετρυφῆται δὲ τοῦ λόγου αὐτοῦ, καὶ ἀπὸ μὲν τῆς ἀλλ' ἀπὸ πεινίας*, as °another also says of him. He was born and bred at Alexandria (than which no place more famous for schools of human learning, especially the profession of the Platonic philosophy) and afterwards lived at Laodicea, where he was so intimately familiar with the Gentile philosophers, that Theodotus bishop of the place forbade him (though in vain) any longer to keep company with them, fearing lest he might be perverted to paganism; as afterwards George his successor excommunicated him for his insolent contempt in not doing it. This is said to have given the first occasion to his starting aside from the orthodox doctrines of the church. For resenting it as an high affront, and being *τῇ ἐνδοῇ τῇ σοφιστικῇ λόγῳ θάρσυν*, ° prompted with a bold conceit of his sophistical wit, and subtle ways of reasoning, he began to innovate in matters of doctrine, and set up a sect after his own name. And certainly whoever thoroughly considers Apollinaris's principles, as they are represented by °Socrates, °Sozomen, °Theodoret, °Basil, and °Epiphanius, will find many of them to have a great affinity with the Platonic notions, and some of them not un-akin to those in Dionysius's books, and that as to the doctrine of the Trinity they were right in the main, which °Socrates particularly tells us the Apollinari-

o H. Eccl. l. 5. c. 18. p. 623. Socr. loc. citat.

p Ep. LXXIV. p. 125. Tom. 2.

r Socrat. ib. p. 161.

t Sozom. l. 6. c. 27. p. 676. ex Ep. Nazian. de Nectar.

u Theodor. l. 5. c. 3. p. 200.

w Epiph. Hæres. 77. p. 421.

q Leont. de Sect. Act. IV. p. 446.

s Socrat. loc. citat.

v Basil. ubi supr.

x Ibid. vid. Leont. loc. citat.



ans confessed to be consubstantial. To which I add, what a learned <sup>y</sup> man of our own has observed upon this argument, that Apollinaris and his followers were guilty of forging ecclesiastical writings, which they fastened upon Gregory Thaumaturgus, Athanasius, and Pope Julius, as <sup>z</sup> Leontius particularly proves at large. So that they might be probably enough forged in the school of Apollinaris, either by himself, or some of his disciples.

14. It makes the conjecture look yet more favourable, that there was one <sup>a</sup> Dionysius, a friend probably of Apollinaris, to whom he is said to have written that famous epistle that went under the name of Pope Julius: and then among his own scholars he had a Timotheus (condemned together with his master by <sup>b</sup> Damasus, and the synod at Rome) so that they might easily enough take occasion from their own to vent their conceptions under the more venerable names of those ancient and apostolic persons. Or, which is more probable, Apollinaris himself so well versed in the arts of counterfeiting, might from them take the hint to compose and publish them under the name of the ancient Dionysius. Nor indeed could he likely pitch upon a name more favourable and agreeable to his purpose, a man born in the very centre of learning and eloquence, and who might easily be supposed to be bred up in all the institutions of philosophy, and in a peculiar manner acquainted with the writings and theorems of Plato and his followers, so famous, so generally entertained in that place. And there will be the more reason to believe it still, when we consider, that <sup>c</sup> Apollinaris reduced the gospels and the writings of the apostles into the form of dialogues in imitation of Plato among the Greeks. And then for the style, which is very lofty and affected we noted before how peculiarly qualified Apollinaris was with a quick invention of words, and a sophistical way of speech, and the <sup>d</sup> histo-

<sup>y</sup> Dr. Stillingfl. his answer to Cress. Apolog. c. 2. §. 17. p. 133.

<sup>z</sup> De Sent. Act. VIII. p. 527.

<sup>a</sup> Vid. Collat. Cathol. cum Severian. Conc. Tom. 4. col. 1767.

<sup>b</sup> Theod. II. Ecc. l. 5. c. 9, 10. p. 212.

<sup>c</sup> Socrat. l. 3. c. 16 p. 187.

<sup>d</sup> Sozom. l. 6. c. 25. p. 672.



rian observes that the great instrument by which he set on foot his heresy, and wherein he had a singular talent, was τέχνη λόγων, artificial schemes of words, and subtle ways to express himself. Besides he was an incomparable poet<sup>e</sup> (not only the father but the son) to the study whereof he peculiarly addicted himself, and wrote poems to the imitation, and the envy of the best among the heathens. In imitation of Homer he wrote heroic poems of the history of the Old Testament till the reign of Saul, comedies after the manner of Menander, tragedies in imitation of Euripides, and odes in imitation of Pindar: he composed divine hymns,<sup>f</sup> that were publicly sung in the churches of his separation, and songs which men sung both in their feasts and at their trades, and even women at the distaff. By this means he was admirably prepared for lofty and poetic strains, and might be easily tempted, especially the matter admitting it, to give way to a wanton and luxuriant fancy in the choice, composition, and use of words. And certainly never was there a stranger heap (λίξιον πολυπλασίαν, Maximus himself calls it) of sublime affected bombast, and poetic phrases, than is to be met with in these books attributed to St. Denys.

15. If it shall be inquired why a man should after so much pains choose to publish his labours rather under another man's name than his own, there needs no other answer than that this has been an old trade, which some men have taken up, either because it was their humour to lay their own children at other men's doors, or to decline the censure which the notions they published were likely to expose them to, or principally to conciliate the greater esteem and value for them, by thrusting them forth under the name of those for whom the world has a just regard and veneration. As for Monsieur Daillés's conjecture,<sup>g</sup> that the reason why several learned volumes were written and fastened upon the fathers of the ancient church, was to vindicate them from that common imputation of the Gentiles, who were wont to charge the

<sup>e</sup> Sozom. l. 5. c. 18 p. 623.  
Dionys. c. 39. p. 221.

<sup>f</sup> Id. l. 5. c. 25. p. 671.

<sup>g</sup> De Script.

... rude and illiterate generation,  
 ... with nothing but plain simple  
 ... strangers to all kind of learning  
 ... obviate this objection, several  
 ... books full of learning and  
 ... published under the names of the  
 ... fathers of the Christian faith, and  
 ... as the case of the Recognitions  
 ... and the writings attributed to Dio-  
 ... very likely and rational, the  
 ... probably written about the second  
 ... from Celsus's book against  
 ... objection was most rife, and when  
 ... had been published by them :  
 ... as to the second, Dionysi-  
 ... long after the learning and elo-  
 ... had sufficiently approved itself  
 ... and conviction, the envy and  
 ... enemies. And there was far  
 ... this purpose, if it be true what  
 ... asserts, and so earnestly  
 ... were not written till the begin-  
 ... century, about the year 520, when  
 ... Gentiles left to make this objec-  
 ... almost wholly banished out of the

... was their genuine parent, or upon  
 ... he wrote them, it is plain that he  
 ... of a mystical and unintelligible divi-  
 ... and that hence proceeded all  
 ... notions, which some men are so  
 ... and practice whereof they cry up as  
 ... perfection of the Christian state. And  
 ... immediately minister to this design,  
 ... by one instance, and I assure him  
 ... most obscure and intricate passages in  
 ... have set it down in its own language as  
 ... being confident of my own version  
 ... word for word) for I pretend to no  
 ... translating what I do not understand.

Thus then he discourses concerning the knowledge of God. "God," saith he, "is known in all things, and without all things: he is known by knowledge, and by ignorance: there is both a cogitation of him, and a word, and a science, and a touch, and a sense, and an opinion, and an imagination, and a name, and all other things; and yet he is neither thought, nor spoken, nor named. He is not any thing of those things that are, nor is he known in any of the things that are; he is both all things in all, and nothing in nothing; out of all things he is known to all, and out of nothing to nothing. These are the things which we rightly discourse concerning God. And this again is the most divine knowledge of God, that which is known by ignorance, according to the union that is above understanding; when the mind getting at a distance from all things that are, and having dismissed itself, is united to those super-illustrious beams, from whence and where it is enlightened in the unfathomable depth of wisdom." More of this and the like stuff is plentifully scattered up and down these books. And if this be not mystical and profound enough, I know not what is; and which certainly any man but one well versed in this sort of theology, would look upon as a strange jargon of nonsense and contradiction. And yet this is the height of devotion and piety, which some men earnestly press after, and wherein they glory. As if a man could not truly understand the mysteries of religion, till he had resigned his reason, nor be a Christian, without first becoming an enthusiast, nor be able to speak sense, unless in a language which none can understand.

ὁ δὲ καὶ ἐν παντί ὁ Θεὸς γινώσκεται, καὶ χωρὶς πάντων καὶ διὰ γνώσεως ὁ Θεὸς γινώσκεται, καὶ διὰ ἀγνοίας. Καὶ ἐστὶν αὐτῷ καὶ νόστος, καὶ λόγος, καὶ ἐπιστήμη, καὶ ἐπαφή, καὶ αἰσθησις, καὶ διέξις, καὶ φαντασία, καὶ ὄνομα, καὶ τὰ ἄλλα πάντα, καὶ ὅτε νοεῖται, ὅτε λέγεται, ὅτε ὀνομάζεται. Καὶ οὐκ ἐστὶ τί τῶν ὄντων, ὅθεν ἐν τῇ τῶν ὄντων γινώσκεται. Καὶ ἐν πᾶσι πάντα ἐστὶ, καὶ ἐν ἑαυτῇ ἑαυτήν, καὶ ἐκ πάντων πάντα γινώσκεται, καὶ ἐξ ἑαυτῆς ἑαυτήν. Καὶ γὰρ ταῦτα ἐρῶς περὶ Θεοῦ λέγεται. Καὶ ἐστὶν αὐτῷ ἡ θεωρέατος τοῦ Θεοῦ γνώσις, ἡ δὲ ἀγνοίας γινώσκουμένη, καὶ τὴν ἐκείνου γνώσιν ὁ νοῦς τῶν ὄντων πάντων ἀποστρέφεται, ὅπως καὶ ἑαυτὸν ἀφίκεται, ὡς ὁ Θεὸς ἐπεφύκειν ἀκτῖνιν, ἐκαστὴν καὶ ἐκαστὴν ἀνεξέκλειστη βλάβη τῆς ὁφείας καὶ ἀποτόμης. Dionys. de Divin. Nomn. cap. 7. p. 238.

## WRITINGS FALSELY ATTRIBUTED TO HIM.

De Cœlesti Hierarchia. Lib. 1.	Ad Sosipatrum. Epistola	1.
De Divinis Nominibus. 1.	Ad Polycarpum.	1.
De Ecclesiastica Hierarchia. 1.	Ad Demophilum.	1.
De Mystica Theologia. 1.	Ad Titum.	1.
Epistolæ ad Caium. 4.	Ad Joannem Evangelistam.	1.
Ad Dorotheum. 1.	Ad Apollophanem.	1.

# THE LIFE OF ST. CLEMENS,

## BISHOP OF ROME.

**His birth-place. His parents, kindred, education, and conversion to christianity noted out of the books extant under his name. His relation to the imperial family showed to be a mistake. His being made bishop of Rome. The great confusion about the first bishops of that see. A probable account endeavoured concerning the order of St. Clemens's succession, and the reconciling it with the times of the other bishops. What account given of him in the ancient Epistle to St. James. Clemens his appointing notaries to write the acts of the Martyrs, and despatching messengers to propagate the gospel. The schism in the church of Corinth ; and Clemens's Epistle to that church. An inquiry into the time when that Epistle was written. The persecution under Trajan. His proceeding against the Heteriaz. A short relation of St. Clemens's troubles out of Simeon Metaphrastes. His banishment to Cherson. Damnatio ad Metalla, what. The great success of his ministry in the place of his exile. St. Clemens's martyrdom, and the kind of it. The anniversary miracle reported on the day of his solemnity. The time of his martyrdom. His genuine writings. His Epistle to the Corinthians: the commendations given of it by the ancients. Its style and character. The great modesty and humility that appears in it. The fragment of his second Epistle. Suppositious writings. The recognitions ; their several titles, and different editions. Their antiquity, what. A conjecture concerning the author of them. The censures of the ancients concerning the corrupting of them, considered. The Epistle to St. James.**

1. IT makes not a little for the honour of this venerable apostolical man (for of him all antiquity understands it) that he was fellow-labourer with St. Paul, and one of those *whose names were written in the book of life*. He was born at Rome, upon mount Cælius, as, besides others, the <sup>a</sup> Pontifical under the name of Damasus, in-

<sup>a</sup> Vit. Clement. concil. Tom. 1. col. 74.

forms us. His father's name was Faustinus, but who he was and what his profession and course of life is not recorded. Indeed in the book of the Recognitions, and the *τα κλημίνης* (mentioned by the ancients, and lately published) we have more particular accounts concerning him: books which however falsely attributed to St. Clemens, and liable in some cases to just exception, yet, being of great antiquity in the church, written not long after the Apostolic age (as we shall show hereafter) we shall thence derive some few notices to our purpose, though we cannot absolutely engage for the certainty of them. There we find St. Clemens brought in, giving this account of himself.

2. He <sup>b</sup> was descended of a noble race, sprung from the family of the Cæsars, his father Faustinianus, or Faustus, being near akin to the emperor (I suppose Tiberius) and educated together with him, and by his procurement matched with Mattidia, a woman of a prime family in Rome. He was the youngest of three sons, his two elder brothers being Faustinus and Faustus, who after changed their names for Nicetas and Aquila. His mother, a woman it seems of exquisite beauty, was by her husband's own brother strongly solicited to unchaste embraces. To avoid whose troublesome importunities, and yet loath to reveal it to her husband, lest it should break out to the disturbance and dishonour of their family, she found out this expedient: she pretended to her husband that she was warned in a dream together with her two eldest sons to depart for some time from Rome. He accordingly sent them to reside at Athens, for the greater conveniency of their education. But hearing nothing of them, though he sent messengers on purpose every year, he resolved at last to go himself in pursuit of them; which he did, leaving his youngest son, then twelve years of age, at home, under the care of tutors and guardians. <sup>c</sup> St. Clemens grew up in all manly studies,

<sup>b</sup> Recogn. 1. 7. n. 8. p. 476. Clem. Homil. 12. n. 8. p. 678. Epitom. n. 76. p. 741. *κλημίνης* p. 1.

<sup>c</sup> Recogn. l. 1. n. 1. p. 399. Cl. Hom. 1. p. 546. Epist. p. 749.

and virtuous actions, till falling under some great dissatisfactions of mind concerning the immortality of the soul, and the state of the other life, he applied himself to search more narrowly into the nature and the truth of things. After having baffled all his own notions, he betook himself to the schools of the philosophers, where he met with nothing but fierce contentions, endless disputes, sophistical and uncertain arts of reasoning; thence he resolved to consult the Egyptian Hierophantæ, and to see if he could meet with any who by arts of magic was able to fetch back one of those who were departed to the invisible world, the very sight of whom might satisfy his curious inquiries about this matter. While he was under this suspense, he heard of the Son of God appearing in the world, and the excellent doctrines he had published in Judea, wherein he was further instructed by the ministry of St. Barnabas, who came to Rome. Him he followed first to Alexandria, and thence after a little time to Judea. Arriving at Cæsarea he met with St. Peter, by whom he was instructed and baptized, whose companion and disciple he continued for a great part of his life.

3. This is the sum of what I thought good to borrow from those ancient writings. As for his relations, what various misadventures his father and mother, and his two brothers severally met with, by what strange accidents they all afterwards met together, were converted and baptized into the Christian faith, I omit, partly as less proper to my purpose, partly because it looks more like a dramatic scene of fancy, than a true and real history. As to that part of the account of his being related to the imperial family, though it be more than once and again confidently asserted by <sup>d</sup> Nicephorus (who transcribes a good part of the story) and by <sup>e</sup> others before him, yet I cannot but behold it as an evident mistake, arising from no other fountain than the story of Flavius Clemens, the consul, who was cousin-german to the emperor Domitian, and his wife Flavia Domitilla near akin also to the empe-

<sup>d</sup> H. Eccl. l. 2. c. 35. p. 191. l. 3. c. 2. et 18. p. 247.

<sup>e</sup> Eucher. Lugd. ad Valerian. de contempt. Mund. Anonym. de vit. Petr. et Paul. ap. P. Jun. not. in Clem. Ep. ad Corinth.

ror : concerning whose conversion to, and martyrdom for the faith of Christ, we have <sup>f</sup> elsewhere given an account from the writers of those times. Probable it is, that St. Clemens for the main attended St. Peter's motions, and came with him to Rome, where he had at last the government of that church committed to him. <sup>g</sup> Dorotheus tells us, that he was the first of the Gentiles that embraced the Christian faith, and that he was first made bishop of Sardica, a city in Thrace, afterwards called Triaditza, and then of Rome. But herein I think he stands alone, I am sure has none of the ancients to join with him ; unless he understands it of another Clemens, whom the <sup>h</sup> Chronicon Alexandrinum also makes one of the LXX disciples, but withal seems to confound with ours. That he was bishop of Rome, there is an unanimous and unquestionable agreement of all ancient writers, though they strangely vary about the place and order of his coming to it. The writers of the Roman church, how great words soever they speak of the constant and uninterrupted succession of St. Peter's chair, are yet involved in an inextricable labyrinth about the succession of the four first bishops of that See, scarce two of them of any note bringing in the same account. I shall not attempt to accommodate the difference between the several schemes that are given in, but only propose what I conceive most likely and probable.

4. Evident it is both from <sup>i</sup> Irenæus and <sup>k</sup> Epiphanius, as also before them from <sup>l</sup> Caius an ancient writer, and from <sup>m</sup> Dionysius bishop of Corinth, that Peter and Paul jointly laid the foundations of the church of Rome, and are therefore equally styled bishops of it, the one as apostle of the Gentiles (as we may probably suppose) taking care of the Gentile Christians, while the other as *the apostle of the circumcision*, applied himself to the Jewish

<sup>f</sup> Primit. Christ. p. 1. ch. iii.

<sup>g</sup> Synops. de vit. App. in Bibl. PP. Tom. iii. p. 150. col. 1.

<sup>h</sup> Chron. Alex. p. 508.

<sup>i</sup> Adv. Hæres l. 3. c. 3. p. 232.

<sup>k</sup> Epiph. Hæres. XXVII. p. 51. vid. Ham. Dissert. V. c. 1. p. 256.

<sup>l</sup> Cai. adv. Procul. et

<sup>m</sup> Dionys. Epist. ad Rom. apud Euseb. l. 2. c. 25. p. 68.



converts at Rome. For we cannot imagine, that there being such chronical and inveterate prejudices between Jews and Gentiles, especially in matters of religion, they should be suddenly laid aside, and both enter-common in one public society. We know that in the church of Jerusalem till the destruction of the temple, none were admitted but Jewish converts : and so it might be at first at Rome, where infinite numbers of Jews then resided, they might keep themselves for some time in distinct assemblies, the one under St. Paul, the other under Peter. And some foundation for such a conjecture there seems to be even in the apostolic history, where St. Luke tells us, that St. Paul at his first coming to Rome, being rejected by the Jews, turned to the Gentiles, declaring to them *the salvation of God*, who gladly heard and entertained it, and that he continued thus *preaching the kingdom of God, and receiving all that came in unto him for two years together.*<sup>n</sup> This I look upon as the first settled foundation of a Gentile church at Rome, the further care and presidency whereof St. Paul might devolve upon Linus (whom the interpolated Ignatius makes his deacon or minister) as St. Peter having established a church of Jewish converts might turn it over to St. Clemens, of whom <sup>o</sup> Tertullian expressly says, that Peter ordained him bishop of Rome. Accordingly the compiler of the <sup>p</sup> apostolic constitutions makes Linus to be ordained bishop of Rome by St. Paul, and Clemens by St. Peter. He says, indeed, that Linus was the first, and so he might very well be, seeing St. Paul (whatever the modern writers of that church say to the contrary) was some considerable time at Rome, before St. Peter came hither. Linus dying, was probably succeeded by Cletus or Anacletus (for the Greeks, and doubtless most truly, generally make him the same person) in his distinct capacity. At which time Clemens, whom St. Peter had ordained to be his successor, continued to act as president over the church of Jewish converts : and thus things

<sup>n</sup> Act. xxviii. 23, 24, 25, 28, 30, 31.

<sup>o</sup> De Præscript. Hæret. c. 32. p. 213.

<sup>p</sup> Lib. 7. c. 47. col. 451.

remained till the death of Cletus, when the difference between Jew and Gentile being quite worn off, the entire presidency and government of the whole church of Rome might devolve upon St. Clemens as the survivor ; and from this period of time, the years of his episcopacy, according to the common computation, are to begin their date. By this account, not only that of <sup>1</sup> Optatus and the <sup>2</sup> Bucherian catalogue may be true, who make Clemens to follow Linus, but also that of Baronius and many of the ancients, who make both Linus and Cletus to go before him, as we can allow they did as bishops and pastors of the Gentile church. As for a more distinct and particular account of the times, I thus compute them : Peter and Paul suffered martyrdom in the Nero-nian persecution (as we have elsewhere probably showed) Ann. LXV. After which Linus sat twelve years, four months, and twelve days : Cletus twelve years, one (but as Baronius, seven) months, and eleven days, which between them make twenty-five years, and extend to Ann. Chr. XC. after which if we add the nine years, eleven months and twelve days, wherein Clemens sat sole bishop over that whole church, they fall in exactly with the third year of Trajan, the time assigned for his martyrdom, by Eusebius, Hierom, Damasus, and many others. Or if with Petavius, Ricciolus, and some others, we assign the martyrdom of Peter and Paul, Ann. 67, two years later, the computation will still run more smooth and easy, and there will be time enough to be allowed for the odd months and days assigned by the different accounts, and to make the years of their pontificate complete and full. Nor can I think of any way, considering the great intricacy and perplexity of the thing, that can but deliver for an easy solution of this matter. For granting Clemens to have been ordained by St. Peter for 1  
 sor. (as several of the ancients expressly af-  
 ; withal (what is evident enough) that he  
 ann. Chr. C. Traj. III. it will be very diffi-

cult to find any way so proper to reconcile it. As for that fancy of 'Epiphanius, that Clemens might receive imposition of hands from St. Peter, but refused the actual exercise of the episcopal office, so long as Linus and Cletus lived : he only proposes it as a conjecture, founded merely upon a mistaken passage of Clemens in his epistle to the Corinthians; and confesses it is a thing wherein he dare not be positive, not being confident whether it were so or no.

5. Might the ancient 'epistle written to St. James the brother of our Lord, under the name of our St. Clemens, be admitted as a competent evidence, there we find not only that Clemens was constituted bishop by St. Peter, but with what formality the whole affair was transacted. It tells us that the apostle, sensible of his approaching dissolution, presented Clemens before the church as a fit person to be his successor ; the good man with all imaginable modesty declined the honour, which St. Peter, in a long discourse urged upon him, and set out at large the particular duties both of ministers in their respective orders and capacities, as also of the people ; which done, he laid his hands upon him and compelled him to take his seat. How he administered this great but difficult province, the ecclesiastical records give us very little account. The author of the 'Pontifical, that fathers himself upon pope Damasus, tells us, that he divided Rome into seven regions, in each of which he appointed a notary, who should diligently inquire after all the martyrs that suffered within his division, and faithfully record the acts of their martyrdom. I confess the credit of this author is not good enough absolutely to rely upon his single testimony in matters so remote and distant : though we are otherwise sufficiently assured, that the custom of notaries taking the speeches, acts, and sufferings of the martyrs did obtain in the early ages of the church. Besides this, we are told by others that he despatched

s Contr. Carpocrat. Hæres. xxvii. p. 51. vid. Clem. Epist. ad Corinth. p. 69.  
 t Extat Græce & Lat. inter PP. Apost. à Coteler. edit. u Lib. Pontif. in  
 vit. Clem. Conc. T. 1. col. 74.

away several persons to preach and propagate the Christian religion in those countries, whither the sound of the gospel had not yet arrived. Nor did he only concern himself to propagate Christianity, where it wanted, but to preserve the peace of those churches where it was already planted.\* For an unhappy schism having broken out in the church of Corinth, they sent to Rome to require his advice and assistance in it, who in the name of the church, whereof he was governor, wrote back an incomparable epistle to them, to compose and quell *μεγαλὴ καὶ ἀνίστοις εἰσότης*, as *he calls it, that impious and abominable sedition* that was arisen amongst them. And indeed there seems to have been a more intimate and friendly intercourse between these two churches in these times, than between any other mentioned in the writings of the church. The exact time of writing this epistle is not known, the date of it not being certainly determinable by any notices of antiquity, or any intimations in the epistle itself. The conjecture that has obtained with some of most note and learning is, that it was written before the destruction of Jerusalem, while the temple and the Levitical ministration were yet standing. Which they collect, I suppose, from a *passage*, where he speaks of them in the present tense. But whoever impartially considers the place, will find no necessary foundation for such an inference, and that St. Clemens's design was only to illustrate his argument, and to show the reasonableness of observing those particular stations and ministries which God has appointed us, by alluding to the ordinances of the Mosaic institution. To me it seems most probable to have been written a little after the persecution under Domitian, and probably not long before Clemens's exile. For excusing the no sooner answering the letters of the church of Corinth, he *tells* them it was *διὰ γενόμεναις ἡμῖν συμφοραῖς καὶ περιστάσεσι*, by reason of those calamities and sad accidents that had happened to them. Now plain it is, that no persecution had been raised against the Christians,

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6. By a firm patience and a prudent care he weathered out the stormy and troublesome times of Domitian, and the short but peaceable reign of Nerva. When alas *the clouds returned after rain*, and began to thicken into a blacker storm in the time of Trajan, an excellent prince indeed, of so sweet and plausible a disposition, of so mild and inoffensive a conversation, that it was ever after a part of their solemn acclamation at the choice of a new elected emperor, MELIOR TRAJANO,<sup>z</sup> *better than Trajan*. But withal he was zealous for his religion, and upon that account a severe enemy to the Christians. Among several laws enacted in the beginning of his reign, he published one (if <sup>a</sup>Baronius, which I much question, conjecture the time aright, for <sup>b</sup>Pliny's epistle, upon which he seems to ground it, was probably written at least nine or ten years after) whereby he forbad the *heteriæ*, the societies or colleges erected up and down the Roman empire, whercat men were wont to meet, and liberally feast under a pretence of more convenient despatch of business, and the maintenance of mutual love and friendship; which yet the Roman state beheld with a jealous eye, as fit nurseries for treason and sedition. Under the notion of these unlawful combinations, the Christian assemblies were looked upon by their enemies; for finding them confederated under one common president, and constantly meeting at their solemn love-feasts, and especially being of a way of worship different from the religion of the empire, they thought they might securely proceed against them as illegal societies, and contemners of the imperial constitution, wherein St. Cle-

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were two several editions of this book, differing in some things, but the same in most. And it deserves to be considered, whether the *τὰ Κλημένεια* mentioned by 'Nicephorus, and which he says the church received, and denies to be those meant by Eusebius, and those Clementine homilies lately published under that very name, be not that other edition of the Recognitions. seeing they exactly answer Rufinus's character, differing in some things, but in most agreeing with them. There is yet a third edition, or rather abstract out of all, styled, *κλέμενεια πρὸς τὰν περὶ τῶν πράξεων*. &c. Clemens's epitome of the acts, travels, and preachings of St. Peter, agreeing with the former, though keeping more close to the homilies than the other. This I guess to have been compiled by Simeon the metaphrast, as for other reasons, so especially because the appendage added to it by the same hand concerning Clemens's martyrdom is word for word the same with that of Metaphrastes, the close of it only excepted, which is taken out of St. Ephræm's homily of the miracle done at his tomb.

11. The Recognitions themselves are undoubtedly of very great antiquity, written about the same time, and by the same hand (as Blondel probably conjectures) with the Constitutions about the year 180, or not long after. Sure I am, they are cited by "Origen as the work of Clemens in his periods, and his large quotation is in so many words "extant in them at this day. Nay before him we meet with a very long fragment of Bardesanes the °Syrian (who flourished ann. 180.) concerning Fate, word for word the same with what we find in the Recognitions, and it seems equally reasonable to suppose that Bardesanes had it thence, as that the other borrowed it from him. Nay what if Bardesanes himself was the author of these books? It is certain that he was a man of great parts and learning, a man prompt and eloquent, *καὶ διαλεξιμότης*,<sup>p</sup> an acute and subtle disputant, heretically inclined;<sup>q</sup>

l H. Eccl. 3. c. 18. p. 248.

m Pseudo-Isid. p. 28.

n Philocal. c. 23. p. 81, 82.

o Recognit. l. 10.

p Extat ap. Euseb. Præp. Evan. l. 6. c. 10. p. 273. & seq. vid. Recogn. lib. 9 p. 503, &c.

q Euseb. H. Eccl. l. 4. c. 30. p. 151. Epiph. Hæres. LVI. p. 207.

for he came out of the school of Valentinus, whose uncouth notions he had so deeply imbibed, that even after his recantation, he could never get clear from the dregs of them, as Eusebius informs us: though Epiphanius tells us he was first orthodox, and afterwards fell into the errors of that sect, like a well freighted ship that having duly performed its voyage, is cast away in the very sight of the harbour. He was a great mathematician and astrologer, *ἐν ἀκρίβει τῆς Χαλδαίων ἐπιστήμης ἐλλειπόμενος*, 'accurately versed in the Chaldean learning, and wrote incomparable dialogues concerning fate, which he dedicated to the emperor Antoninus. And surely none can have looked into the Recognitions, but he must see what a considerable part the doctrines concerning fate, the Genesis, the influence of the stars and heavenly constellations, and such like notions make there of St. Peter's and St. Clemens's dialogues and discourses. To which we may add what Photius has observed,<sup>p</sup> and is abundantly evident from the thing itself, that these books are considerable for their clearness and perspicuity, their eloquent style, and grave discourses, and that great variety of learning that is in them, plainly showing their composer to have been a master in all human learning, and the study of philosophy. I might further remark, that Bardesanes seems to have had a peculiar genius for books of this nature, it being particularly <sup>q</sup>noted of him, that besides the Scriptures, he had traded in certain apocryphal writings. He wrote *πλείστα συγγράμματα*, 'which St. Hierom renders infinite volumes, written indeed for the most part in Syriac, but which his scholars translated into Greek, though he himself was sufficiently skilful in that language, as Epiphanius notes. In the number of these books might be the Recognitions, plausibly fathered upon St. Clemens, who was notoriously known to be St. Peter's companion and disciple: and were but some of his many books now extant, I doubt not but a much greater affinity both in style and notions would ap-

<sup>o</sup> Euseb. præp. Evan. l. 6. c. 9. p. 273. <sup>p</sup> Ubi supra. <sup>q</sup> Epiph. loc. cit. <sup>r</sup> Euseb. H. Eccl. ubi supr. de Script. Eccl. in Bardes.

pear between them. But this I propose only as a probable conjecture, and leave it at the reader's pleasure either to reject or entertain it. I am not ignorant that both 'St. Hierom, and 'Photius charge these books with heretical opinions, especially some derogatory to the honour of the Son of God, which it may be Rufinus (who "confesses the same thing, and supposes them to have been inserted by some heretical hand) concealed in his translation: Nay, 'Epiphanius tells us, that the Ebionites did so extremely corrupt them, that they scarce left any thing of St. Clemens's sound and true in them, which he observes from their repugnancy to his other writings, those Encyclical epistles of his (as he calls them) which were read in the churches. But then it is plain, he means it only of those copies which were in the possession of those heretics, probably not now extant, nor do any of those particular adulterations which he says they made in them, appear in our books, nor in those large and to be sure uncorrupt fragments of Bardesanes and Origen is there the least considerable variation from those books which we have at this day. But of this enough.

12. The epistle to St. James the *brother of our Lord* is, no doubt, of equal date with the rest, in the close whereof the author pretends that he was commanded by St. Peter to give him an account of his travels, discourses, and the success of his ministry, under the title of *Clemens's Epitome of Peter's popular preachings*, to which he tells him he would next proceed. So that this epistle originally was nothing but a preface to St. Peter's Acts or Periods (the same in effect with the Recognitions) and accordingly in the late edition of the Clementine homilies (which have the very title mentioned in that epistle) it is found prefixed before them. This epistle (as Photius tells us<sup>t</sup>) varied according to different editions, sometimes pretending that it, and the account of St. Peter's acts annexed to it, were written by St. Peter himself, and by him sent to St. James;

<sup>s</sup> Apol. adv. Rufin. p. 219.  
<sup>pre.</sup> Orig. ap. Hieron. Tom. 4. p. 195.  
<sup>supra</sup> citat.

<sup>t</sup> Phot. Cod. cxii. col. 289.

<sup>v</sup> Hæres. xxx. p. 65.

<sup>u</sup> Apolog.  
<sup>x</sup> Loo.

sometimes that they were written by St. Clemens at St. Peter's instance and command. Whence he conjectures that there was a twofold edition of St. Peter's acts, one said to be written by himself, the other by St. Clemens, and that when in time the first was lost, that pretending to St. Clemens did remain: For so he assures us he constantly found it in those many copies that he met with, notwithstanding that the epistle and inscription were sometimes different and various. By the original whereof now published appears the fraud of the factors of the Romish church, who in all Latin editions have added an appendix almost twice as large as the epistle itself. And well had it been, had this been the only instance wherein some men to shore up a tottering cause, have made bold with the writers of the ancient church.

## HIS WRITINGS.

*Genuine.*  
Epistola ad Corinthios.

Recognitionum lib. 10.

*Doubtful.*  
Epistola ad Corinth. secunda.

Τὰ Κλημίντια,  
seu,

Homiliæ Clementinæ.

*Supposititious.*  
Epistola ad Jacobum  
Fratrem Domini.

Constitutionum App. lib. 8.

Canones Apostolici.



# THE LIFE OF ST. SIMEON,

## BISHOP OF JERUSALEM.

The heedless confounding him with others of the like name. His parents and near relation to our Saviour. The time of his birth. His strict education and way of life. The order and institution of the Rechabites, what. His conversion to christianity. The great care about a successor to St. James bishop of Jerusalem. Simeon chosen to that place, when and why. The causes of the destruction of the Jewish state. The original and progress of those wars briefly related. The miserable state of Jerusalem by siege, pestilence, and famine. Jerusalem stormed. The burning of the temple, and the rage of the fire. The number of the slain and captives. The just accomplishment of our Lord's predictions. The many prodigies portending this destruction. The Christians forwarned to depart before Jerusalem was shut up. Their withdrawment to Pella. The admirable care of the Divine Providence over them. Their return back to Jerusalem, when. The flourishing condition of the Christian church there. The occasion of St. Simeon's martyrdom. The infinite jealousy of the Roman emperors concerning the line of David. Simeon's apprehension and crucifixion. His singular torments and patience. His great age, and the time of his death.

1. IT cannot be unobserved by any that have but looked into the antiquities of the church, what confusion the identity or similitude of names has bred among ecclesiastic writers, especially in the more early ages, where the records are but short and few. An instance whereof, were there no other, we have in the person of whom we write<sup>a</sup>: whom some will have to be the same with St. Simon the Canaanite, one of the twelve apostles; others

<sup>a</sup> Vid. Chron. Alexandr. Olymp. CCXX. Ind. 1. Traj. VII. et Ann. sequent. p. 594.

confound him with Simon, one of the four *brethren of our Lord*, while a third sort make all three to be but one and the same person : the sound and similitude of names giving birth to the several mistakes. For that Simeon of Jerusalem was a person altogether distinct from Simon the apostle, is undeniably evident from the most ancient martyrologies both of the Greek and the Latin church, where vastly different accounts are given concerning their persons, employments, and the time and places of their death ; Simon the apostle, being martyred in Britain, or as others, in Persia, while Simeon the bishop is notoriously known to have suffered in Palestine or in Syria. Nor are the testimonies of Dorotheus, Sophronius, or Isidore, considerable enough to be weighed against the authorities of Hegesippus, Eusebius, Epiphanius, and others. But of this enough.

2. St. Simeon was the son of<sup>b</sup> Cleophas, brother to Joseph, husband to the blessed Virgin, and so his father had the honour to be uncle to our Saviour, in the same sense that Joseph was his father. His mother (say<sup>c</sup> some) was Mary the wife of Cleophas, mentioned in the history of the Gospel, sister or cousin-german to the mother of our Lord : And if so, he was by both sides nearly related to our Saviour. He was born (as appears from his age, and the date of his martyrdom assigned by Eusebius) Ann. Mundi 3936, thirteen years according to the vulgar computation before our Saviour's incarnation. His education was according to the severest rules of religion professed in the Jewish church, being entered into the order of the Rechabites, as may be probably collected from the ancients. For<sup>d</sup> Hegesippus informs us, that when the Jews were busily engaged in the martyrdom of St. James *the just*, a Rechabite priest, one of the generation of the sons of Rechab mentioned by the prophet Jeremy, stepped in, and interceded with the people to spare so just and

<sup>b</sup> Hegesip. ap. Euseb. l. 3. c. 11. p. 87. Epiph. Hæres. LXVI. p. 274. et omnia antiqua Martyrologia, Adonis, Bedæ, Notkeri, Usuardi apud Bolland. de Vit. SS. ad diem XVIII. Febr. pag. 53, 54.

<sup>c</sup> Hegesip. ib. c. 32. p. 104. Niceph. l. 3. c. 16. p. 245.

<sup>d</sup> Ibid. l. 2. c. 23. p. 65.



good a man, and one that was then praying to Heaven for them. This person <sup>e</sup> Epiphanius expressly tells us was St. Simeon the son of Cleophas, and cousin-german to the holy martyr. The Rechabites were an ancient institution, founded by Jonadab the son of Rechab, who flourished in the reign of Jehu, and obliged his posterity to these following rules, to drink no wine, sow no fields, plant no <sup>f</sup> vineyards, build no houses, but to dwell only in tents and tabernacles. All which precepts (the last only excepted, which wars and foreign invasions would not suffer them to observe) they kept with the most religious reverence, and are therefore highly commended by God for their exact conformity to the laws of their institution, and brought in to upbraid the degeneracy of the house of Israel, in violating the commands he had laid upon them. They continued it seems (and so God had promised them, that *they should not want a man to stand before him for ever*) till the very last times of the Jewish church, though little notice be taken of them, as indeed they are but once mentioned throughout the whole history of the bible, and that only accidentally, and then too no less than three hundred years after their first institution. Probable it is, that in after-times all Rechabites were not Jonadab's immediate descendants, but that all were accounted such, who took upon them the observance of the same rules and orders which Jonadab had prescribed to his immediate posterity. It further seems probable to me, that from these Rechabites, the Essenes, that famous sect among the Jews, borrowed their original; that part of them especially, that dwelt in towns and cities, and in many things conformed themselves to the rules of the civil and sociable life. For as for the *εὐαγγελιστῆς* described <sup>g</sup> by Philo, they gave up themselves mainly to solitude and contemplation, lived in forests and among groves of palm-trees, and shunned all intercourse and converse with other men. While the practic part of them (more par-

<sup>e</sup> Hæres. LXXVIII. p. 441.

<sup>f</sup> Jer. xxxv. 2, 3, &c.

<sup>g</sup> Lib. Ἰηγὶ ἐξ Ἑλληνικῆς, ἢ ἰακωβῶν ἀποστόλου. p. 891. & seq.

ticularly taken notice of by <sup>h</sup> Josephus) though abstaining from marriage, and despising the riches and pleasures of this world, did yet reside in cities, and places of public concourse, labour in their several trades and callings, maintain hospitality, and were united in a common college and society, where they were kept to a solemn observance of the great duties of religion, and devoted to the orders of a very strict pious life. And among these, I doubt not, the Rechabites were incorporated and swallowed up, though it may be together with the general name of Essenes, they might still retain their particular and proper name. But to return.

3. His first institution in christianity was probably laid under the discipline of our Lord himself, whose auditor and follower <sup>i</sup> Hegesippus supposes him to have been; and in all likelihood he was one of the seventy disciples, in which capacity he continued many years, when he was advanced to a place of great honour and eminency in the church. About the year sixty-two, St. James the just, bishop of Jerusalem, by the artifices of Ananus the high priest, had been cruelly martyred by the Jews. The providing for whose place was so far thought to be the concernment of the whole Christian church, that the apostles and disciples of our Lord are said <sup>k</sup> to have come from all parts to advise and consult with those of our Saviour's kindred and relations, about a fit successor in his room. None was thought meet to be a candidate for the place, but one of our Lord's own relations; and accordingly with one consent they devolved the honour upon Simeon, our Lord's next kinsman, whom they all judged most worthy of the place. I know Eusebius seems to intimate that this election was made not only after St. James's death, but after the destruction of Jerusalem, between which there was the distance of no less than eight or nine years. But (besides that Eusebius makes the destruction of Jerusalem immediately to succeed upon St. James's martyrdom,

<sup>h</sup> De Bell. Jud. l. 2. Kap. 18<sup>a</sup> p. 785. et. Antiq. Jud. l. 18. c. 2 p. 617.

<sup>i</sup> Ap Euseb. l. 3. c. 32 p. 104.

<sup>k</sup> Ibid. c. 11. p. 86. vid. lib. 4. c. 22. p. 142.

when yet there was so great a space) it is very unreasonable to suppose that so famous and eminent a church, a church newly constituted, and planted in the midst of the most bitter and inveterate enemies, should for so long a time be destitute of a guide and pastor, especially seeing the apostles were all long since dispersed into several remote quarters of the world : not to say that most of the apostles were dead before that time ; or if they had not, could not very conveniently have returned and met together about this affair in so dismal and distracted a state of things, as the Roman wars, and the utter ruin and overthrow of the Jewish nation had then put those parts into. Besides that <sup>1</sup> Eusebius himself elsewhere places Simeon's succession immediately after St. James's martyrdom. Nor is the least vacancy in that see mentioned by any other writer. The <sup>m</sup> Chronicle of Alexandria places his succession Ann. LXIX. for it tells us, that this year St. James the apostle and patriarch of Jerusalem (whom St. Peter at the time of his going to Rome, as his proper see, had ordained to that place ; this passage, it is plain the publisher for want of rightly distinguishing, did not understand) dying, Simeon or Simon was made patriarch in his room. But this account is against the faith of all the ancients, who make St. James to have suffered martyrdom several years before ; nor do any of them say that he was ordained by St. Peter, many of them expressly affirming, that he immediately received his consecration from the hands of our Lord himself.

4. How he managed the affairs of that church, is not distinctly known, few particular accounts of things being transmitted to us. Confident we may be that his presidency was attended with sufficient trouble and difficulty, not only from the malicious and turbulent temper of that people, whom he was continually exposed to, but because it fell in with the most black and fatal period of the Jewish church. For the sins of that nation being now ripe for vengeance, and having filled up the measure

<sup>1</sup> Chron. ad. Ann. Chr. lxii.  
Vespas. 2. p. 580.

<sup>m</sup> Ann 1. Olympiad. ccxii. Indict. xl

of their iniquities by their cruel usage of the apostles and messengers of our Saviour, their barbarous treatment of St. Stephen, and afterwards of St. James the great, and their last bloody murder of St. James the less, but above all, by their insolent and merciless carriage towards the Son of God, and the Saviour of the world, *the wrath of God came upon them to the uttermost*, and the Romans broke in upon them, and took away both *their place and nation*. The sum whereof, because containing such remarkable passages of Providence, such instances of severe displeasure towards a people that for so many ages had enjoyed the peculiar influences of the Divine favour, and whose destruction at last so evidently justified the predictions of our Saviour, and made such immediate way for the honour and advancement of Christianity, we shall here relate.

5. The Jews, a stubborn and unquiet people, impatiently resented the tyranny of the Roman yoke, which seemed heavier to their necks than it did to other nations, because they looked upon themselves as a more freeborn people, and were elated with those great charters and immunities which heaven had immediately conferred upon them. This made them willing to catch at any opportunity to re-assert themselves into their ancient liberty. A thing which they more unanimously attempted under the government of <sup>n</sup>Cestius Florus, whom Nero had sent to be procurator of that province : by whose intolerable oppressions and insolent cruelties for two years together, nothing abated by prayers and importunities, and the solicitations of potent intercessors, their patience was tired out, and they broke out into rebellion. The fatal assault began at Cesarea,<sup>o</sup> which instantly like lightning spread itself over the whole nation, till all places were full of blood and violence. Florus unable himself to deal with them, called in to his assistance Cestius Gallus the president of Syria, who came from Antioch with an army, took Joppa and some other places, and

<sup>n</sup> Joseph. de Bell. Judaic. l. 2. c. 4. p. 798. Egesip. de excid. Hierosol. l. 2. c. 14. p. 272, &c.      <sup>o</sup> Ibid. κ'. λ'. p. 809.

sat down before Jerusalem, but after all was forced to depart, and indeed to fly with his whole army, leaving all his warlike instruments and provisions behind him. The news of this ill success was soon carried to <sup>p</sup>Nero, then residing in Achaia, who presently despatched Vespasian (a man of prudent conduct, experienced valour, the best commander of his time) to be general of the army. He coming into Syria, united the Roman forces, fell into Galilee, burnt Gadara, and destroyed Jotapata, where <sup>q</sup>Josephus himself was taken prisoner. He pursued his conquests with an unwearied diligence, victory every where attending upon his sword, and was repairing to besiege Jerusalem,<sup>r</sup> when hearing of the distractions of Italy by the death of Nero, and the usurpations of Galba, Otho, and Vitellius, he resolved for Rome, to free it from those unhappy incumbrances that were upon it; whose resolutions herein were so far applauded by the army, that they presently proclaimed him emperor. Who thereupon hastened into Egypt to secure that country, a place of so considerable importance to the empire.

6. From Alexandria <sup>s</sup>Vespasian remanded his son Titus back into Judea to carry on the war, who thought no way quicker to bring it to a period, than to attempt the capital city, to strike at Jerusalem itself, and accordingly put all things in readiness to besiege it. The state of <sup>t</sup>Jerusalem at this time was very sad. That place, whose honour and security once it was to be *a city at unity within itself*, was now torn in pieces with intestine factions; and how unlikely is that kingdom long to stand, that is once *divided against itself*? Simon the son of Giora, a bold and ambitious man, had possessed himself of the upper city; John who headed the zealots, an insolent and ungovernable generation, commanded the lower parts, and the out skirts of the temple; the inner parts whereof were secured by Eleazar the son of Simon, who had drawn over a considerable number of the soldiers to

p Ibid. l. 3. c. 1. p. 830.

r Ibid. l. 5. Kap. xiv. p. 892.  
p. 904. Kap. xiv. p. 910.

q Ib. Kap. xiv. p. 850. Egesip. l. 3. c. 18. p. 351.

s Ibid. Kap. μβ. p. 903.

t Ibid. l. 6. c. 1.

the very foundations of it: How sad a sight must it needs be to behold all things hurled into a mixture of blood, smoke, and flames! the Jews were slain like sheep or dogs, and many, to prevent the enemy's sword, voluntarily leapt into the fire; the 'number of them that perished in this siege amounted to no less than eleven hundred thousand, besides ninety-seven thousand that were made slaves; the infinite multitudes that from all parts had flocked to the feast of the passover, and were by the Roman army crowded up within the city, rendering the account not improbable.

8. Such was the period of the Jewish church and state; thus fell Jerusalem (by far the most eminent city not of Judea only, but of the whole east, as 'Pliny himself confesses) notwithstanding its antiquity, wealth and strength, after it had stood from the time of David, 1579 years. And memorable it is, that this fatal siege began a little before the passover, about that very time when they had so barbarously treated and put to death the Son of God. So exact a proportion does the Divine Justice sometimes observe in the retribution of its vengeance. A fate not only predicted by our Lord and his apostles, but lately presignified by immediate 'prodigies and *signs from heaven*. A blazing comet in the fashion of a sword, hung directly over the city for a whole year together. In the feast of unleavened bread, a little before the breaking out of the war, at nine of the clock of the night, a light suddenly shined out between the altar and the temple, as bright as if it had been noon-day. About the same time a heifer, as she was led to sacrifice, brought forth a lamb in the very midst of the temple. The east gate of the inner part of the temple, all of massy brass, and which twenty men could hardly shut, after it had been fast locked and barred, was at night seen to open of its own accord. Chariots and armies were beheld in the air, all in their martial posture, and preparing to surround the city. At Pentecost, when the priests entered into the inner temple,

c Ibid. Κεφ. μί'. p. 968.  
σηπ. l. 7. Κεφ. λδ'. p. 960.

d Nat. Hist. l. 5. c. 14. p. 80.

e Joseph. ubi.

they first perceived a noise and motion, and immediately heard a voice that said, *Μεταβαίνομεν ἰν' αὐθιγῶν, Let us depart hence.* And four years before ever the war began, while all things were peaceable and secure, one Jesus, a plain country fellow, pronounced many dreadful woes against the temple, the city, and the people, wherein he continued, especially at festival times, notwithstanding all the cruelties used towards him for seven years together, when some made a shift to despatch him by a violent death. But alas, an angel itself cannot stop men that are riding post towards their own destruction. So little will warnings, or threatnings or miracles signify with them, whom Heaven hath once given up to an incurable infatuation.<sup>f</sup>

9. But it is high time to return and inquire, in the midst of this sad and calamitous state of things, what became of St. Simeon and the Christians of that place. And of them we find, that being timely warned by the caution which our Lord had given them, that *when they should see Jerusalem compassed with armies, and the abomination of desolation* (that is the Roman army) *standing in the holy place, they should then flee into the mountains, betake themselves to some obscure place of refuge: and having been lately commanded by a particular revelation communicated to some pious and good men among them* (which says Epiphanius was done by the ministry of an angel) to leave Jerusalem and go to Pella, they universally withdrew themselves, and seasonably retreated thither, as to a little Zoar from the flames of Sodom, and so not one perished in the common ruin. This Pella was a little town in Cælo-Syria beyond Jordan, deriving its name probably from Pella, a city of Macedonia, as being founded and peopled by the Macedonians of Alexander's army, who sat down in Asia. That its inhabitants were Gentiles, it is plain, in that the <sup>b</sup>Jews, under Alexander Jannæus their king, sacked it, because they would not receive the rites of their religion. And God,

<sup>f</sup> Τεῦτα τῆς ἐννεῶν ἐσχάτου, ἥ μὲν θεῶν ἀνθρώπων καὶ δέμονων ἢ παντοίας ἀποσημαίνοντα πρὸς ἑστίαν γένεσι τὰς καταγίγας, τὴν δ' ὑπὸ ἀνείας ἢ κακῶν αὐθαριῶν ἀπολλυμένων. Joseph. loc. citat.

<sup>g</sup> Euseb. l. 3. c. 5. p. 75. Epiph. Hæres. xlix. p. 58. Hæres. xxx. p. 59. de Pond. & mens. p. 537. <sup>h</sup> Joseph. Antiq. Jud. l. 13. c. 23. p. 462.



it is like on purpose, directed the Christians hither, that they might be out of the reach of the *besom of destruction* that was to sweep away the Jews wherever it came. Nor was it a less remarkable instance of the care and tenderness of the Divine Providence over them, that when Cestius Gallus had besieged Jerusalem, on a sudden he should unexpectedly break up the siege, at once giving them warning of their danger, and an opportunity to escape. How long St Simeon and the church continued in this little sanctuary, and when they returned to Jerusalem, appears not. If I might conjecture, I should place their return about the beginning of Trajan's reign, when the fright being sufficiently over, and the hatred and severity of the Romans assuaged, they might come back with more safety. Certain it is, that they returned before 'Adrian's time, who forty-seven years after the devastation coming to Jerusalem in order to its reparation, found there a few houses, and a little church of Christians built upon Mount Sion, in that very place where that upper room was, into which the disciples went up when they returned from our Lord's ascension. Here the Christians who were returned from Pella, kept their solemn assemblies, and were so renowned for the flourishing state of their religion, and the eminency of their miracles, that Aquila, the emperor's kinsman, and whom he had made governor and overseer of the rebuilding of the city, being convinced, embraced Christianity. But still pursuing his old magic and astrological studies, notwithstanding the frequent admonitions that were given him, he was cast out of the Church. Which he resented as so great an affront, that he apostatized to Judaism, and afterwards translated the Bible into Greek. But to return back to Simeon: confident we may be that he administered his province with all diligence and fidelity, in the discharge whereof God was pleased to preserve him as a person highly useful to his church, to a very great age, till the middle of Trajan's reign, when he was brought to give his last testimony to his religion, and upon a very slight pretence.

i Epiph. de Pond. & Mens. *ibid.*



10. The Roman emperors were infinitely jealous of their new established sovereignty, and of any that might seem to be corrivals with them, especially in Palestine and the eastern parts. For an ancient and constant tradition (as appears besides Josephus, both from Suetonius and Tacitus) had been entertained throughout the east, that out of Judea should arise a prince, that should be the great monarch of the world. Which, though Josephus to ingratiate himself with the Romans, flatteringly applied to Vespasian, yet did not this quiet their minds, but that still they beheld all that were of the line of David with a jealous eye.<sup>k</sup> This made Domitian, Vespasian's son, resolve to destroy all that were of the blood royal of the house of Judah; upon which account two nephews of St. Jude, one of the brothers of our Lord, were brought before him, and despised by him for their poverty and meanness, as persons very unlikely to stand competitors for a crown. The very same indictment was brought against our ancient bishop; for some of the sects of the Jews not able to bear his activity and zeal in the cause of his religion, and finding nothing else to charge upon him, accused him to Atticus, at that time consular legate of Syria, for being of the posterity of the kings of Judah, and withal a Christian. Hereupon he was apprehended and brought before the proconsul, who commanded him for several days together to be wrecked with the most exquisite torments. All which he underwent with so composed a mind, so unconquerable a patience, that the proconsul and all that were present were amazed to see a person of so great age able to endure such and so many tortures: at last he was commanded to be crucified. He suffered in the hundred and twentieth year of his age, and in the tenth year of Trajan's reign, Ann. Chr. 107 (the Alexandrine Chro-

<sup>k</sup> Οὐστρατιανὸς μετὰ τὴν τῶν Ἱερουσολύμων ἄλασιν πάντα τοὺς ἀπὸ μίνης Δαβὶδ ἀνα-  
 ζήσαντας περιστάττει ὥς μὴ περιλαμβῆναι τινὰ παρὰ Ἰουδαίους τῶν ἀπὸ τῆ βασιλικῆς φυλῆς, ὃ  
 ὡς ἐκ τούτου μέγιστον Ἰουδαίους ζυμῶναι διωγμὸν παλιν. Chron. Alexandr. ad Ann. 1.  
 Olympiad. ccxiii. Indict. xv. Vespas. V. p. 586. eadem habet de Domitian ad  
 An. 1. Olymp. ccxviii. Ind. V. Domit. xiii. p. 590. I Euseb. l. 3. c. 32. p.  
 103. 104.

which is found in Epiph. i. Ann. Chr. as appears by  
 the words (though as doubtful of that, he  
 died a year or the following year) after he had sat  
 upon the throne, computing his succession from  
 the death of Constantine: forty-three or forty-four years;  
 others make it at less than sixty-seven, though Ni-  
 phar, bishop of Constantinople (probably by a mis-  
 take in the figure) assigns him but twenty-three. A  
 longer period of time than a dozen of his immediate  
 successors were able to make up, God probably length-  
 ened out his life, that as a skilful and faithful pilot he  
 might steer and conduct the affairs of that church in those  
 stormy and stormy days.

Epiph. i. Ann. Chr. Ind. I. p. 594.

n Animadv. ad Epiph. Hæres. lxxi.

# THE LIFE OF ST. IGNATIUS,

## BISHOP OF ANTIOCH.

His original unknown. Called Theophorus, and why. The story of his being taken up into our Saviour's arms refuted. His apostolic education. St. John's disciple. His being made bishop of Antioch. The eminency of that see. The order of his succession stated. His prudent government of that church. The tradition of his appointing Antiphonal hymns by revelation. Trajan's persecuting the church at Antioch. His discourse with Ignatius. Ignatius's cruel usage. His sentence passed. His being transmitted to Rome: and why sent so far to his execution. His arrival at Smyrna, and meeting with St. Polycarp. His epistles to several churches. His coming to Troas, and epistles thence. His arrival at Porto Romano. Met on the way by the Christians at Rome. His earnest desire of martyrdom. His praying for the prosperity of the church. The time of his passion. His being thrown to wild beasts. What kind of punishment that among the Romans. The collection of his remains, and their transportation to Antioch; and the great honours done to them. The great plenty of them in the church of Rome. Trajan's surceasing the persecution against the Christians. The dreadful earthquakes happening at Antioch. Ignatius's admirable piety. His general solicitude for the preservation and propagation of the Christian doctrine, as an apostle. His care, diligence, and fidelity as a bishop. His patience and fortitude as a martyr. His epistles. Polycarp's commendation of them.

1. FINDING nothing recorded concerning the country or parentage of this holy man, I shall not build upon mere fancy and conjecture. He is ordinarily styled both by himself and others Theophorus, which though like

nicon<sup>m</sup> places it Traj. 7, Ann. Chr. as the consuls, 104, though as doubtful of places it again in the following year) after bishop of Jerusalem (computing his success St. James's martyrdom) forty-three or forty-four. Petavius makes it no less than sixty-seven, I cephorus, patriarch of Constantinople (probably take of the figure) assigns him but twenty longer portion of time than a dozen of his successors were able to make up, God probab ening out his life, that as a skilful and faithful might steer and conduct the affairs of that church dismal and stormy days.

m An. 4. Olymp. ccxx. Ind. I. p. 594. n Animadv. ad Epi  
p. 266.

Justus it be oft no more than a common epithet, yet is it sometimes used as a proper name. It is written according to the different accents, either Θεός, and then it notes a divine person, a man whose soul is full of God, and all holy and divine qualities, ὁ ὅς ἔχει ἐν τῇ ψυχῇ θεοφίαν, as Ignatius himself is said to explain it; or Θεός, and so in a passive signification it implies one that is born or carried by God. And in this latter sense he is said to have derived the title from our Lord's taking him up into his arms. For thus we are told, that he was that very child whom our Saviour<sup>a</sup> took into his arms, and set in the midst of his disciples, as the most lively instance of innocency and humility. And this affirmed (if number might carry it) not only by the <sup>b</sup>Greeks in their public rituals, by <sup>c</sup>Metaphrastes, <sup>d</sup>Nicephorus, and others, but (as the primate of Armagh<sup>e</sup> observes from the manuscripts in his own possession) by two Syriac writers, more ancient than they. But how confidently or generally soever it be reported, the story at best is precarious and uncertain, not to say absolutely false and groundless. Sure I am <sup>f</sup>St. Chrysostom (who had far better opportunities of knowing than they) expressly affirms of Ignatius, that he never saw our Saviour, or enjoyed any familiarity or converse with him.

2. In his younger years he was brought up under apostolical institution: so <sup>g</sup>Chrysostom tells us, that he was intimately conversant with the apostles, educated and nursed up by them, every where at hand, and made partaker <sup>h</sup>ἐν τῇ αἰσθητικῇ, both of their familiar discourses, and more secret and uncommon mysteries. Which though it is probable he means of his particular conversation with St. Peter and Paul, yet some of the forementioned authors, and not they only, but the <sup>i</sup>Acts of his Martyrdom, written as is supposed by some present at it, fur-

a Mark ix. 36. Matt. xviii 2, 3, 4.

b Μέναντον Græcor. Τῇ εἰκασίᾳ τοῦ Δικεμεῖ.

c Metaphr. ad Decembr. 20 Græc. & Lat. apud Cottler. p. 991.

d Niceph. H. Eccl. l. 2. c. 35. p. 192.

e Annot. in Ignat. Act. p. 37.

f Ὅτι οὐτὸς ἐξελθὼν κίχλησαι Θεός, πάτερ. Νήπιος γὰρ ἔτι κεκλιμένος ὑπὸ δεξιᾷ εἰς χεῖρας αὐτοῦ φερόμενος, ἴσατο ἀναφανέντῳ πρὸς ἡμᾶς, γίνεσθαι μοι, ὡς τὸ παιδίον τῷ πατρί. Men. Græc. loc. citat.

g Ibid. p. 499.

h Act. Ignat. p. 1. & 5. Edit. usset.

ther assure us, that he was St. John's disciple. Being fully instructed in the doctrines of Christianity, he was for his eminent parts, and the great piety of his life, chosen to be bishop of Antioch the metropolis of Syria, and the most famous and renowned city of the East; not more remarkable among foreign writers for being the Oriental seat of the Roman emperors, and their viceroys and governors; than it is in Ecclesiastics for its eminent entertainment of the Christian faith, its giving the venerable title of Christians to the disciples of the holy Jesus, and St. Peter's first and peculiar residence in this place. When the Synod of 'Constantinople assembled under Nectarius, in their Synodical epistle to the Western bishops, deservedly call it, *the most ancient and truly apostolic church of Antioch, in which the honourable name of Christians did first commence*. In all which respects it is frequently in the writings of the church by a proud kind of title styled *Θεοπολις*, or the *City of God*. That Ignatius was constituted bishop of this church, is allowed on all hands, though as to the time and order of his coming to it, almost the same difficulties occur, which before did in Clemens's succession to the see of Rome, possibly not readily to be removed but by the same method of solution, easily granted in this case by 'Baronius himself, and some other writers of note in that church. I shall not need to prove what is evident enough in itself, and plainly acknowledged by the ancients, that Peter and Paul planted Christianity in this city, and both concurred to the foundation of this church, the one applying himself to the Jews, the other to the Gentiles. And large enough was the vineyard to admit the joint endeavours of these two great planters of the gospel, it being a vast populous city, containing at that time according to St. Chrysostom's computation no less than two hundred thousand souls. But the apostles (who could not stay always in one place) being called off to the ministry of other churches, saw it necessary to substitute others in their room, the one resigning his trust to Euodius, the

i Ap. Theodora. H. Eccl. l. 5. c. 9. p. 211.

k Ad Ann. 45. n. 14. vid. Ad Martyr. Rom. Feb. 1. p. 88.

he was resolved to make upon the Parthians and Armenians. He entered the city with the pomps and solemnities of a triumph, and as his first care usually was about the concernments of religion, he began presently to inquire into that affair. Indeed he <sup>a</sup>looked upon it as an affront to his other victories to be conquered by Christians; and therefore to make this religion stoop, had already commenced a persecution against them in other parts of the empire, which he resolved to carry on here. St. Ignatius (whose solicitude for the good of his flock made him continually stand upon his guard) thinking it more prudent to go himself, than stay to be sent for, of his own <sup>b</sup>accord presented himself to the emperor, between whom there is said to have passed a large and particular discourse, the emperor wondering that he dared to transgress his laws, while the good man asserted his own innocency, and the power which God hath given them over evil spirits, and that the gods of the Gentiles were no better than dæmons, there being but one supreme deity, who made the world, and his only begotten son Jesus Christ, who though crucified under Pilate, had yet destroyed him that had the power of sin, that is, the Devil, and would ruin the whole power and empire of the dæmons, and tread it under the feet of those, who carried God in their hearts. The issue was, that he was cast into prison, where (if what the <sup>c</sup>Greek rituals and some others report, be true) he was for the constancy and resolution of his profession, subjected to the most severe and merciless torments, whipped with plumbatæ, scourges with leaden bullets at the end of them, forced to hold fire in his hands, while his sides were burnt with papers dipt in oil, his feet stood upon live coals, and his flesh was torn off with burning pincers. Having by an invincible patience overcome the malice and cruelty of his tormentors, the emperor pronounced the <sup>d</sup>final sentence upon him, that being incurably overrun with superstition, he should be carried bound by soldiers to

<sup>a</sup> Act. ib. p. 2.

<sup>c</sup> Τῇ ἡμέρᾳ καὶ μὲν τῷ Διόκλητῳ.

<sup>b</sup> Act. Ign. p. 3.

<sup>d</sup> Act. Martyr. p. 4.

Rome, and there thrown as a prey to wild beasts. The good man heartily rejoiced at the fatal decree, *I thank thee, O Lord* (said he) *that thou hast condescended thus perfectly to honour me with thy love, and hast thought me worthy with thy apostle Paul to be bound with iron chains.* With that he chearfully embraced his chains, and having fervently prayed for his church, and with tears recommended it to the divine care and providence, he delivered up himself into the hands of his keepers, that were appointed to transport him to the place of execution.

5. It may justly seem strange, and it was that which puzzled the great Scaliger, why he should be sent so vast a way from Antioch in Syria to be martyred at Rome. Whereof these probable accounts may be rendered. First, it was usual with the governors of provinces, where the malefactors were more then ordinarily eminent, either for the quality of their persons, or the nature of their crimes, to send them to Rome, that their punishment might be made exemplary in the eye of the world. Secondly his enemies were not willing he should suffer at home, where he was too much honoured and esteemed already, and where his death would but raise him into a higher veneration with the people, and settle their minds in a firmer belief of that faith, which he had taught them, and which they then saw him sealing with his blood. Thirdly, by so long a journey, they hoped that in all places where he came, men would be more effectually terrified from embracing that religion, which they saw so much distasted and resented by the emperor, and the profession whereof could not be purchased but at so dear a rate ; besides the probability, that by this usage the constancy of Ignatius himself might be broken, and he forced to yield. Fourthly, they designed to make the good man's punishment as severe and heavy as they could, and therefore so contrived it, that there might be a concurrence of circumstances to render it bitter and grievous to him. His great age, being then



probably above fourscore years old, the vast length and tediousness of the journey, which was not a little increased by the μακρότατοι διαύλοι πῦ δρόμου as <sup>f</sup> St. Chrysostom observes, their going the furthest way about, for they went not the direct passage to Rome, but by infinite windings, diverted from place to place) the trouble and difficulty of the passage, bad at all times, but much worse now in winter, the want of all necessary conveniences and accommodations for so aged and infirm a person, the rude and merciless usage of his keepers, who treated him with all ruggedness and inhumanity : *From Syria even to Rome both by Sea and land I fight with beasts, night and day I am chained to ten leopards, (which is my military guard) who, the kinder I am to them, are the more cruel and fierce to me,* as <sup>g</sup> himself complains. Besides what was dearer to him than all this, his credit and reputation might be in danger to suffer with him, seeing at so great a distance the Romans were generally more likely to understand him to suffer as a malefactor for some notorious crime, than as a martyr for religion, and this <sup>h</sup> Metaphrastes assures us, was one particular end of his sending thither. Not to say that beyond all this, the Divine Providence (which knows how to bring good out of evil, and to overrule the designs of bad men to wise and excellent purposes) might the rather permit it to be so, that the leading so great a man so far in triumph, might make the faith more remarkable and illustrious, that he might have the better opportunity to establish and confirm the Christians, <sup>i</sup> who flocked to him from all parts as he came along; and by giving them the example of a generous virtue, arm them with the stronger resolution to die for their religion, and especially that he might seal the truth of his religion at Rome, where his death might be διδασκαλία τῆς πίστεως, (as Chrysostom <sup>k</sup> speaks) a tutor of piety, and teach κακίην ἐπισκοπῆς, the city that was so famous for arts and wisdom, a

<sup>f</sup> Homil. cit. p. 504.

<sup>g</sup> Epist. ad. Rom. p. 23. & ap. Euseb. l. 3. c. 36. p. 107.

<sup>h</sup> Martyr. ubi. supr. p. 925. <sup>i</sup> Vid. Chrysost. Homil. cit. pag. 505.

<sup>k</sup> Ibid.

new and better philosophy than they had learned before. To all which may be added, that this was done not by the provincial governor, who had indeed power of executing capital punishments within his own province (which seems to have been the main ground of Scaliger's scruple) but immediately by the emperor himself, whose pleasure and command it was that he should be sent to Rome ; whither we must now follow him to his martyrdom : in the account whereof we shall for the main keep to the acts of it, written in all probability by Philo and Agathopus, the companions of his journey, and present at his passion ; two ancient versions whereof the incomparable bishop Usher first recovered and published to the world.

6. Being <sup>1</sup> consigned to a guard of ten soldiers, he took his leave of his beloved Antioch (and a sad parting no doubt there was between him and his people ; who were to *see his face no more*) and was conducted on foot to Seleucia, a port town of Syria, about sixteen miles distant thence, the very place whence Paul and Barnabas set sail for Cyprus. Here going aboard, after a tedious and difficult voyage they arrived at Smyrna, a famous city of Ionia, where they were no sooner set on shore, but he went to salute St. Polycarp, bishop of the place, his old fellow pupil under St. John the apostle. Joyful was the meeting of these two holy men, St. Polycarp being so far from being discouraged, that he rejoiced in the other's chains, and earnestly pressed him to a firm and final perseverance. Hither came in the country round about, especially the bishops, presbyters and deacons of the Asian churches, to behold so venerable a sight, to partake of the holy martyr's prayers and blessing, and to encourage him to hold on to his consummation. To requite whose kindness, and for their further instruction and establishment in the faith, he wrote <sup>m</sup> letters from hence to several churches, one to the Ephesians, wherein he commends Onesimus their

<sup>1</sup> Act. Ignat. pag. 5.      <sup>m</sup> Euseb. H. Eccl. l. 3. c. 36. p. 107.

bishop for his singular charity ; another to the Magnesians, a city seated upon the river Meander, which he sent by Damas their bishop, Bassus and Apollonius, presbyters, and Sotio deacon of that church ; a third to the Trallians by Polybius their bishop, wherein he particularly presses them to subjection to their spiritual guides, and to avoid those pestilent heretical doctrines that were then risen in the church. A fourth he wrote to the Christians at Rome, to acquaint them with his present state, and passionate desire not to be hindered in that course of martyrdom, which he was now hastening to accomplish.

7. His keepers, a little impatient of their stay at Smyrna, set sail for Troas, a noted city of the lesser Phrygia, not far from the ruins of the ancient Troy : where at his arrival he was not a little refreshed with the news that he received of the persecution ceasing in the church of Antioch. Hither several churches sent their messengers to visit and salute him, and hence he despatched two epistles, one to the church at Philadelphia, to press them to love and unity, and to stand fast in the truth and simplicity of the gospel, the other to the church of Smyrna, from whence he lately departed, which he sent, as also the former, by Burrhus, the deacon, whom they and the Ephesians had sent to wait upon him ; and together with that (as <sup>a</sup> Eusebius informs us) he wrote privately to St. Polycarp, particularly recommending to him the care and oversight of the church of Antioch, for which as a vigilant pastor he could not but have a tender and very dear regard ; though very learned men (but certainly without any just reason) think this not to have been a distinct epistle from the former, but jointly directed and intended to St. Polycarp and his church of Smyrna. Which however it be, they conclude it as certain that the epistle to St. Polycarp now extant, is none of it, as in which nothing of the true temper and spirit of Ignatius does appear, while others of great note

not improbably contend for it as genuine and sincere. From Troas they sailed to Neapolis, a maritime town of Macedonia, thence to Philippi, a Roman colony<sup>p</sup> (the very same journey which St. Paul had gone before him,) where (as ° St. Polycarp intimates in his epistle to that church) they were entertained with all imaginable kindness and courtesy, and conducted forwards in their journey. Hence they passed on foot through Macedonia and Epirus, till they came to Epidamnum, a city of Dalmatia, where again taking ship they sailed through the Adriatic, and arrived at Rhegium a port town in Italy, whence they directed their course through the Tyrrhenian sea to Puteoli, Ignatius desiring (if it might have been granted) thence to have gone by land, that he might have traced the same way, by which St Paul went to Rome. After a day and a night's stay at Puteoli, a prosperous wind quickly carried them to the Roman port, the great harbour and station for their navy, built near Ostia, at the mouth of Tyber, about sixteen miles from Rome, whither the holy martyr longed to come, as much desirous to be at the end of his race, as his keepers weary of their voyage, were to be at the end of their journey.

8. The Christians at Rome, daily expecting his arrival, were come out to meet and entertain him, and accordingly received him with an equal resentment of joy and sorrow. Glad they were of the presence and company of so great and good a man, but quickly found their joy allayed with the remembrance, how soon, and by how severe a death he was to be taken from them : and when some of them did but intimate, that possibly the people might be taken off from desiring his death, he expressed a pious indignation, entreating them to cast no rubs in his way, nor do any thing that might hinder him, now he was hastening to his crown. Being conducted to Rome, he was presented to the præfect of the city, and as it is probable, the emperor's letters concerning him were delivered. In the mean time while

° Act xvii. 11. 12.    p Epist. Polycarp. ad Philip. p 10 non. longe ab. inqit.

prosecution against Christians : For having had an account from Pliny,<sup>v</sup> the proconsul of Bithynia (whom he had employed to that purpose) concerning the innocency and simplicity of the Christians, that they were a harmless and inoffensive generation ; and lately received a letter from Tiberianus,<sup>w</sup> governor of Palestina Prima, wherein he told him that he was wearied out in executing the laws against the Galilæans, who crowded themselves in such multitudes to execution, that he could neither by persuasions nor threatnings keep them from owning themselves to be Christians, further praying his majesty's advice in that affair : Hereupon he gave command that no inquisition should be made after the Christians, though if any of them offered themselves, execution should be done upon them. So that the fire which had heretofore flamed and burnt out, began now to be extinguished and only crept up and down in private corners. There are that tell us<sup>x</sup> that Trajan having heard a full account of Ignatius and his sufferings, and how undauntedly he had undergone that bitter death, repented of what he had done, and was particularly moved to mitigate and relax the persecution : whereby (as Metaphrastes observes) not only Ignatius's life, but his very death became *μοῦ λὼν ἀρχὴν ἀγαθῶν*, the procurer of great peace and prosperity, and the glory and establishment of the Christian faith. Some not improbably conceive, that the severe judgments which happened not long after, might have a peculiar influence to dispose the emperor's mind to more tenderness and pity for the remainder of his life. For during his abode at Antioch, there were dreadful and unusual earthquakes,<sup>y</sup> fatal to other places, but which fell most heavy upon Antioch, at that time filled more than ordinary with a vast army and confluence of people from all parts of the world. Among thousands that died, and

<sup>v</sup> Epist. 97. l. 10. Euseb. l. 3. c. 54. p. 105. J. Malcl. Chron. l. 11. ap. Usser. not. in. Ignat. Epist. p. 43.

<sup>w</sup> Extat ap. Jo. Malcl. loc. cit. ap. Usser. Appen. Ignat. p. 9. vid. Excerpt. ex. Jo. Antioch. à Val. edit. p. 818.

<sup>x</sup> Sim. Metaphr. Martyr. Ignat. apud Coteler. p. 1002.

<sup>y</sup> Dio. Cass. Hist. Rom. l. 68. & Xiphil. in vit. Traj. p. 249, 250, 251. Jo. Malcl. Chro. l. 10. ubi supr.

far greater numbers that were maimed and wounded, Pedo, the consul, lost his life, and Trajan himself, had he not escaped out at a window, had undergone the same fate. Accidents which I doubt not prepared his mind to a more serious consideration and regard of things. Though these calamities happened not till some years after Ignatius's death.

11. Whether these judgments were immediate instances of the Divine displeasure for the severity used against the Christians, and particularly for their cruelty to Ignatius, I will not say. Certain it is, that the Christian church had a mighty loss in so useful and excellent a person. For he was a good man, one in whose breast the true spirit of religion did eminently dwell, a man of very moderate and mortified affections, in which sense he doubtless intended that famous saying, so much celebrated by the ancients, Ο ΕΜΟΣ ΗΡΟΣ ΕΣΤΑΥΡΩΤΑΙ, *my love is crucified*, that is (for to that purpose he explains it in the very words that follow) his appetites and desires were crucified to the world, and all the lusts and pleasures of it. We may with St. Crysostom<sup>2</sup> consider him in a three-fold capacity, as an apostle, a bishop, and a martyr. As an apostle (in the larger acception of the word, he being *ἀφ' ὧν διαδέχεται τῶν Ἀποστόλων*, as the Greek offices<sup>a</sup> style him, *the immediate successor of the apostles in their see*) he was careful to diffuse and propagate the genuine doctrine which he had received of the apostles, and took a kind of œcumenical care of all the churches; even in his passage to Rome he surveyed *τὰς καὶ πάλιν παροικίας*, as Eusebius<sup>b</sup> tells us, the diocesses, or churches, that belonged to all the cities whither he came, confirming them by his sermons and exhortations, and directing epistles to several of the principal, for their further order and establishment in the faith. As a bishop, he was a diligent, faithful and industrious pastor, infinitely careful of his charge; which though so exceedingly vast and numerous, he prudently instructed, governed, and superintended, and that in

<sup>2</sup> Orat. supr. laud. p. 499.

<sup>a</sup> Men. Græc. τῶν καὶ τῶν διαδόχων.

<sup>b</sup> H. Eccl. l. 3. c. 36. p. 106.

the midst of ticklish and troublesome times, above forty years together. He had a true and unchangeable love for his people, and when ravished from them in order to his martyrdom, there was not any church to whom he wrote,<sup>c</sup> but he particularly begged their prayers to God for his church at Antioch, and of some of them desired that they would send *ἀποστολὴν*, a divine ambassador thither on purpose to comfort them, and to congratulate their happy deliverance from the persecution. And because he knew that the prosperity of the church and the good of souls were no less undermined by heresy from within, than assaulted by violence and persecution from without, he had a peculiar eye to that, and took all occasions of warning the church to beware of heretics and seducers *τὰ θύγια τὰ ἀθεοπρεπύμενα*, as he styles them,<sup>d</sup> those beasts in the shape of men, whose wild notions and brutish manners began even then to embase religion, and corrupt the simplicity of the faith. Indeed he duly filled up all the measures of a wise governor, and an excellent guide of souls, and St. Chrysostom<sup>e</sup> runs through the particular characters of the bishop delineated by St. Paul, and finds them all accomplished and made good in him; with so generous a care<sup>f</sup> (says he) so exact a diligence did he preside over the flock of Christ; even to the making good what our Lord describes, *ὡς μὲν ἰσὺν ἔχει ἡ καρδία τῷ ἐπισκόπῳ*, as the utmost pitch and line of episcopal fidelity, *to lay down his life for the sheep*; and this he did with all courage and fortitude; which is the last consideration we shall remark concerning him.

12. As a martyr he gave the highest testimony to his fidelity, and to the truth of that religion which he both preached and practised. He gloried in his sufferings as his honour and his privilege, and looked upon his chains, *τὰς πνευματικὰς μαχαίρας*, he calls them,<sup>g</sup> as his jewels and his ornaments: he was raised above either the love or fear of the present state, and could with as much ease and free-

<sup>c</sup> Epist. ad Eph. p. 9. ad Magnes. p. 15. ad Trallian. p. 10. ad Rom. p. 25. ad Philadelph. p. 31. ad Smyrn. p. 37.

<sup>d</sup> Epist. ad Smyrn. p. 34. & Euseb. *not.* supr.

<sup>e</sup> *Ibid.* supr. p. 500. &c.

<sup>f</sup> *Ibid.* p. 499.

<sup>g</sup> Epist. ad Eph. p. 1



dom (says Chrysostom<sup>h</sup>) lay down his life, as another man could put off his clothes. The truth is, his soul was strangely inflamed with a desire of martyrdom, he wished every step of his journey to meet with the wild beasts that were prepared for him, and tells the Romans,<sup>i</sup> he desired nothing more than they might presently do his work, that he would invite and court them speedily to devour him, and if he found them backward, as they had been towards others, he would provoke and force them. And though the death he was to undergo was most savage and barbarous, and dressed up in the most horrid and frightful shapes, enough to startle the firmest resolution, yet could they make no impression *ἐν τῇ σφίρει καὶ ἀδαμαντίνῳ φυχῇ* (as the Greeks say of him<sup>k</sup>) upon his impregnable adamantine mind, any more than the dashes of a wave upon a rock of marble, *Let the fire* (said he<sup>l</sup>) *and the cross, the assaults of wild beasts, the breaking of bones, cutting of limbs, battering the whole body in pieces, yea and all the torments which the devil can invent come upon me, so I may but attain to be with Jesus Christ*; professing he thought it much better to die for Christ, than to live and reign the sole monarch of the world. Expressions certainly of a mighty zeal, and a divine passion wound up to its highest note. And yet after all, this excellent person was humble to the lowest step of abasement: he oft professes that he looked upon himself as an abortive, and the very least of the faithful in the whole church of Antioch,<sup>m</sup> and that though it was his utmost ambition, yet he did not know whether he was worthy to suffer for religion. I might in the last place enter into a discourse concerning his epistles (the true indices of the piety and divine temper of his mind) those seven I mean, enumerated and quoted by Eusebius, and collected by St. Polycarp, as himself expressly testifies;<sup>n</sup> but shall forbear, despairing to offer any thing considerable after so much as has been said by learned men about them: only ob-

<sup>h</sup> Loc laudat.      <sup>i</sup> Epist. ad Rom. p. 23. & apud Euseb. loc. cit.

<sup>k</sup> Men. Græc. ubi supr.      <sup>l</sup> Epist. ad Rom. p. 24. & ap. Euseb. ubi supr

<sup>m</sup> Epist. ad Eph. p. 9. ad Rom. p. 25.      Epist. ad Trall. p. 17.      <sup>n</sup> Epist. Polycar. p. 23. edit. Usser. & ap. Euseb. loc. cit. p. 108



serving, that in the exceptions to the argument from St. Polycarp's testimony, little more is said even by those who have managed it to the best advantage, than what might be urged against the most genuine writing in the world. I add St. Polycarp's character of these epistles, whereby he recommends them as highly useful and advantageous, that *they contain in them instructions and exhortations to faith and patience, and whatever is necessary to build us up in the religion of our Lord and Saviour.*

## HIS WRITINGS.

## Genuine.

Ad Ephesios Epistola.  
 Ad Magnesianos.  
 Ad Trallianos.  
 Ad Romanos.  
 Ad Philadelphenos,  
 Ad Symrnaeos.  
     Doubtful.  
 Epistola ad Polycarpum.

## Spurious.

1. Ad Mariam Cossobolitam 1.  
 1. Ad Tarsenses. 1.  
 1. Ad Antiochenos. 1.  
 1. Ad Philippenses. 1.  
 1. Ad Heronem. 1.  
 1. Ad B. Virg, Mariam. 1.  
     Ad Joannem Apostolum. 2.

# THE LIFE OF ST. POLYCARP

## BISHOP OF SMYRNA.

The place of his Nativity. The honour and eminency of Smyrna. His education under St. John. By him constituted Bishop of Smyrna, Whether the same with the Bishop to whom St. John committed the young man. St. Polycarp the Angel of the Church of Smyrna mentioned in the Apocalyps. Ignatius his arrival at Smyrna. His letters to that Church, and to St. Polycarp. His Journey to Rome about the Quartodeciman Controversy. The time of it enquired into. Anicetus his succession to the see of Rome. His reception there by Anicetus. Their mutual kindness notwithstanding the difference. His stout opposing heretics at Rome. His sharp treatment of Marcion, and mighty zeal against those early corrupters of the Christian Doctrine. Irenæus his particular remarks of St. Polycarp's actions. The Persecution under M. Antoninus, The time of Polycarp's Martyrdom noted. The acts of it written by the Church of Smyrna : their great esteem and value. St. Polycarp sought for. His Martyrdom foretold by a dream. His apprehension. Conducted to Smyrna. Irenarchæ, who. Polycarp's rude treatment by Herodes. His being brought before the Proconsul. Christians refused to swear by the Emperor's genius, and why. His pious and resolute answers. His slighting the Proconsul's threatnings. His sentence proclaimed. Asiarchæ who. Preparation for his burning. His prayer before his death. Miraculously preserved in the fire. Despatched with a Sword. The care of the Christians about his Remains : this far from a superstitious veneration. Their annual meeting at the place of his martyrdom. His great age at his death. The day of his passion. His tomb how honoured at this day. The judgments happening to Smyrna after his death. The Faith and Patience of the Primitive Christians noted out of the Preface to the Acts of his Martyrdom. His Epistle to the Philippians. Its usefulness. Highly valued and publicly read in the ancient Church. The Epistle itself.

1. ST. POLYCARP was born towards the latter end of Nero's reign, or it may be a little sooner, his great age at the time of his death, with some other circumstances rendering it highly probable, if not certain. Uncertain it is where he was born, and I see no sufficient rea-

son to the contrary, why we may not fix his nativity at Smyrna, an eminent city of Ionia in the lesser Asia, the first of the seven that entered their claim of being the birth-place of the famous <sup>a</sup>Homer, in memory whereof they had a library, and a four-square portico, called Homereum, with a temple and statute of Homer adjoining to it, and used a sort of brass coin, which they called <sup>b</sup>Ὁμυρῆιον, after his name, and probably with his image stamped upon it. A place it was of great honour and renown, and has not only very magnificent titles heaped upon it by the writers of those times, but in several ancient inscriptions, set up by public order of the senate, not long after the time of Adrian, it is styled, *The chief City of Asia, both for beauty and greatness, the most splendid, the Metropolis of Asia, and the Ornament of Ionia*. <sup>c</sup>But it had a far greater and more honourable privilege to glory in, if it was (as we suppose) the place of St. Polycarp's nativity, however of his education, the seat of his episcopal care and charge, and the scene of his tragedy and martyrdom. The <sup>d</sup>Greeks in their Menæon, report that he was educated at the charge of a certain noble matron (whose name we are told was Callisto) a woman of great piety and charity, who when she had exhausted all her granaries in relieving the poor, had them suddenly filled again by St. Polycarp's prayers. The circumstances whereof are more particularly related by Pionius (who suffered, if, which I much question, it was the same, under the Decian persecution) to this effect. Callisto warned by an angel in a dream sent and redeemed Polycarp (then but a child) of some who sold him, brought him home, took care of his education, and finding him a

<sup>a</sup> Strab. Geograph. l. 14 p. 646.

Ἡ ΚΡΑΤΙΣΤΗ ΒΟΥΛΗ  
ΤΗΣ ΠΡΩΤΗΣ ΤΗΣ ΑΣΙΑΣ  
ΚΑΛΛΕΙ ΚΑΙ ΜΕΓΕΘΕΙ ΚΑΙ  
ΛΑΜΠΡΟΤΑΤΗΣ ΚΑΙ ΜΗΤΡΟ  
ΠΟΛΕΩΣ ΤΗΣ ΑΣΙΑΣ  
ΚΑΙ ΚΟΣΜΟΥ  
ΤΗΣ ΙΟΝΙΑΣ ΣΜΥΡΝΑΙ

ΩΝ ΠΟΛΕΩΣ. Marmor. Oxon. II. p 47. Eadem habet Marm. LXXVIII. p. 129. CXLIII. p. 277. Append. XV. p. 296.

<sup>c</sup> Τὸ αὐτὸ πρὸς μὴν ἢ Φεβρουάριον.

<sup>d</sup> Pion. vit. S. Polycarp. ex MS. Græc. apud. Bolland. Januar. XXV1. p. 696.

youth of ripe and pregnant parts, as he grew up, made him the major-domo and steward of her house; whose charity it seems he dispensed with a very liberal hand, inso-much that, during her absence, he had emptied all her barns and store-houses to the uses of the poor. For which being charged by his fellow-servants at her return, she not knowing then to what purpose he had imployed them, called for the keys, and commanded him to resign his trust, which was no sooner done, but at her entrance in, she found all places full, and in as good condition as she had left them, which his prayers and intercession with heaven had again replenished. As indeed heaven can be sometimes content rather to work a miracle, than charity should suffer and fare the worse for its kindness and bounty. In his younger years he is said to have been instructed in the Christian faith by Bucolus, whom the same <sup>e</sup>Menæon elsewhere informs us St. John had consecrated bishop of Smyrna; however <sup>f</sup>authors of more unquestionable credit and ancient date tell us, that he was St. John's disciple, and not his only, but as <sup>g</sup>Irenæus, who was his scholar (followed herein by St. Hierom) assures us, he was taught by the apostles, and familiarly conversed with many who had seen our Lord in the flesh.

2. Bucolus the vigilant and industrious bishop of Smyrna being dead, (by whom St. Polycarp was as we are <sup>h</sup>told, made deacon and catechist of that church, an office which he discharged with great diligence and success) Polycarp was ordained in his room, according to Bucolus's own prediction, who as the <sup>i</sup>Greeks report, had in his lifetime foretold that he should be his successor. He was constituted by St. John, say the <sup>k</sup>ancients generally; though <sup>l</sup>Irenæus followed herein by the <sup>m</sup>Chronicle of Alexandria, affirms it to have been done by

<sup>e</sup> τῇ αὐτῇ μὲν τῇ σ'.

<sup>f</sup> Act. Ignat. p. 5. Hieron. de Script. in Polycarp. Euseb. <sup>1</sup>χρον. Adv. p. 81.

<sup>g</sup> Adv. Hæres. l. 3. c. 3. p. 233. & ap. Euseb. l. 4. c. 14. p. 127.

<sup>h</sup> Pion. c. 3. n. 12. ubi supr.

<sup>i</sup> Men. 23. Febr. ubi supr.

<sup>k</sup> Tertull. de præscript. Hæretic. c. 32. p. 213. Hieron. ubi supr. vid. Suid in voc. Πολυκάρπ. Niceph. H. Eccl. l. 3. c. 2. p. 225. Martyr. Rom. ad 26. Jan. p. 71.

<sup>l</sup> Loc. supr. citat.

<sup>m</sup> Olymp. CCXXIV. 1. Anton. XXI. p. 602.

the apostles, whether any of the apostles beside St. John were then alive, or whether he means apostolic persons (commonly styled apostles in the writings of the church) who joined with St. John in the consecration. <sup>a</sup>Eusebius says, that Polycarp was familiarly conversant with the apostles, and received the government of the church of Smyrna from those who had been *eye witnesses and ministers of our Lord*. It makes not a little for the honour of St. Polycarp, and argues his mighty diligence and solicitude for the good of souls, that (as we shall note more anon) Ignatius passing to his martyrdom, wrote to him, and particularly recommended to him the inspection and oversight of his church at Antioch, knowing him (says <sup>o</sup>Eusebius) to be truly an apostolical man, and being assured that he would use his utmost care and fidelity in that matter. The <sup>p</sup>author of the Alexandrian Chronicle tells us, that it was the bishop of Smyrna (who could not well be any other than St. Polycarp) to whom St. John committed the tutorage and education of the young man, whom he took up in his visitation, who ran away, and became captain of a company of loose and debauched highwaymen, and was afterwards reduced and reclaimed by that apostle. But seeing Clemens Alexandrinus, who relates the story, sets down neither the name of the bishop, nor the city, though he <sup>q</sup>confesses there were some that made mention of it, nor is this circumstance taken notice of by any other ancient writer, nor that bishop's neglecting of his charge well consistent with St. Polycarp's care and industry, I shall leave the story as I find it. Though it cannot be denied but that Smyrna was near to Ephesus, as St. Clemens says, that city also was, and that St. John seems to have had a more than ordinary regard to that church, it being next Ephesus, the first of those seven famous Asian churches, to whom he directed his epistles, and St. Polycarp at this time bishop of it: for that he was that *angel of the church of Smyrna*, to whom that Apocalyptical epistle was sent,

<sup>n</sup> H. Eccl. l. 3. c. 36. p. 106.

<sup>o</sup> Ib. p. 137.

<sup>p</sup> Ad. Ann. 1. Olympiad. CCXX. Indict. XIII. ann. Traj. 4. p. 554.

<sup>q</sup> Ap. Euseb. l. 3. c. 23. p. 92.

s not only highly probable, but by a learned man put past all question. I must confess that the character and circumstances ascribed by St. John to the angel of that church seem very exactly to agree with Polycarp, and with no other bishop of that church (about those times especially) that we read of in the history of the church. And whoever compares the account of St. Polycarp's martyrdom, with the notices and intimations which the Apocalypst there gives of that person's sufferings and death, will find the prophecy and the event suit together. That which may seem to make most against it is, the long time of his presidency over that see: seeing by this account he must sit at least 74 years bishop of that church, from the latter end of Domitian's reign (when the Apocalyps was written) to the persecution under M. Aurelius, when he suffered. To which no other solution needs be given, than that his great, nay extreme age at the time of his death renders it not at all improbable; especially when we find several ages after, that Remigius bishop of Rhemes, sat 74 years bishop of that place.

3. It was not many years after St. John's death, when the persecution under Trajan began to be reenforced, wherein the eastern parts had a very large share. Ann. Chr. 107, Ignatius was condemned by the emperor at Antioch, and sentenced to be transported to Rome in order to his execution. In his voyage thither he put in at Smyrna, to salute and converse with Polycarp, these holy men mutually comforting and encouraging each other, and conferring together about the affairs of the church. From Smyrna Ignatius and his company sailed to Troas, whence he sent back an epistle to the church of Smyrna, wherein he endeavours to fortify them against the errors of the times which had crept in amongst them, especially against those who undermined our Lord's humanity, and denied his coming in the flesh, affirming him to have suffered only in an imaginary and phantastic body. An opinion, (which as it deserved) he severely censures, and strongly refutes. He further presses them to a due

observance and regard of their bishop, and those spiritual guides and ministers which under him were set over them; and that they would despatch a messenger on purpose to the church of Antioch, to congratulate that peace and tranquillity which then began to be restored to them. Besides this he wrote particularly to St. Polycarp, whom he knew to be a man of apostolic temper, a person of singular faithfulness and integrity, recommending to him the care and superintendency of his disconsolate church of Antioch. In the epistle itself, as extant at this day, there are many short and useful rules and precepts of life, especially such as concern the pastoral and episcopal office. And here again he renews his request concerning Antioch, that a messenger might be sent from Smyrna to that Church, and that St. Polycarp would write to other churches to do the like; a thing which he would have done himself, had not his hasty departure from Troas prevented him. And more than this we find not concerning Polycarp for many years after, till some unhappy differences in the church brought him upon the public stage.

4. It happened that the quartodeciman controversy about the observation of Easter began to grow very high between the eastern and western churches, each standing very stiffly upon their own way, and justifying themselves by apostolical practice and tradition. That this fire might not break out into a greater flame, St. Polycarp' undertakes a journey to Rome to interpose with those who were the main supports and champions of the opposite party, and gave life and spirit to the controversy. Though the exact time of his coming hither cannot precisely be defined, yet will it in a great measure depend upon Anicetus's succession to that see, in whose time he came thither. Now evident it is that almost all the ancient catalogues place him before Soter, and next to Pius, whom he succeeded. This succession 'Eusebius places Ann. Chr. 154, a computation certainly much truer than that of Baronius, who places it in the year 167, and con

<sup>a</sup> Iren. apud. Euseb. H. Eccl. l. 4. c. 14 p. 127.

<sup>t</sup> Chron. ad An. cliv

sonantly to this the chronicle of Alexandria<sup>u</sup> places St. Polycarp's coming to Rome Ann. Chr. 158, Anton. Imp. 21. It is true, indeed, that in two ancient catalogues of the bishops of Rome, set down by <sup>v</sup>Optatus and St. Augustine<sup>w</sup>, Anicetus is set before Pius, and made immediately to succeed Hyginus; by which account he must be removed fifteen years higher, for so long Eusebius positively says Pius sat. And methinks it seems to look a little this way, that Eusebius having given an account of the emperor Antoninus Pius's rescript in behalf of the Christians (granted by him in his third consulship, Ann. Chr. 140, or thereabouts) immediately adds, that about the time of the things spoken<sup>x</sup> of Anicetus governed the church of Rome, and Polycarp came thither upon this errand; the late peace and indulgence granted to the Christians probably administering both opportunity and encouragement to his journey. But seeing this scheme of times contradicts Eusebius's plain and positive account in other places, and that most ancient catalogues, especially that of Irenæus<sup>y</sup> and Hegesippus<sup>z</sup> (who both lived and were at Rome in the time of Anicetus himself) constantly place Anicetus next to Pius, I dare not disturb this ancient and almost uncontrolled account of things, till I can meet with better evidence for this matter. But whenever it was, over he came to Anicetus to confer with him about this affair. Which makes me the more wonder at the learned Monsieur Valois<sup>a</sup> who with so peremptory a confidence denies that Polycarp came to Rome upon this errand, and that it was not the difference about the pascal solemnity, but some other controversies that brought him thither, when as <sup>b</sup>Irenæus's express words are (if Eusebius rightly represent them) that he came to Rome to confer and discourse with Anicetus, διὰ το ζήτημα περὶ τῆς ἡμέρας τοῦ πάσχα ἡμῶν, *by reason of a certain controversy concerning the day whereon Easter was to be celebrated*. It is true, he says<sup>c</sup>, that they differed a little περὶ ἄλλων τιῶν, about

u Loc. infra cit. v De Schism. Donatist. l. 2. p. 38. w Epist. elxv. ad Generos. col. 751. x H. Eccl. l. 4 c. 14 p. 127. y Lib. 3. c. 3. & ap. Eus. l. 4. c. 13. p. 126. z Ap. Euseb. ib. c. 22. p. 142. a Annot. in Euseb. p. 109. b Ap. Euseb. loc. cit. vid. etiam. Chron. Alex. ad An. 2. Olym. 224. Ind. x. p. 602. ubi habet, διὰ ζήτημα περὶ τῆς τοῦ πάσχα ἡμέρας. c Ibid. l. 5. c. 24. pag. 193



some other things, but this hindered not, but that the other was the main errand and inducement of his voyage thither : though even about that (as he adds) there was no great contention between them. For those holy and blessed souls knowing the main and vital parts of religion not to be concerned in rituals and external observances, mutually saluted and embraced each other. They could not indeed so satisfy one another, as that either would quit the customs which they had observed, but were content still to retain their own sentiments, without violating that charity, which was the great and common law of their religion. In token whereof they communicated together at the holy sacrament ; and Anicetus to put the greater honour upon St. Polycarp, gave him leave to consecrate the eucharist in his own church : after which they parted peaceably, each side though retaining their ancient rites, yet maintaining the peace and communion of the church. The ancient Synodicon<sup>d</sup> tells us that a provincial synod was held at Rome about this matter by Anicetus, Polycarp, and ten other bishops, where it was decreed that Easter should not be kept at the time, nor after the rites and manner of the Jews, but be celebrated *ἀπὸ τῆς μεγάλης καὶ κυριακῆς*, on the eminent and great Lord's day that followed after it. But improbable it is that St. Polycarp should give his vote to any such determination, when we know that he could not agree with Anicetus in this controversy, and that he left Rome with the same judgment and practice herein, wherewith he came thither.

5. During his stay at Rome<sup>e</sup> he mainly set himself to convince gainsayers, testifying the truth of those doctrines which he had received from the apostles, whereby he reclaimed many to the communion of the church, who had been infected and overrun with errors, especially the pernicious heresies of Marcion and Valentinus. And when Marcion meeting him one day accidentally in the street, and ill resenting it that he did not salute him,

<sup>d</sup> Synod. à Papp. edit. gr. l. p. 3. & Concil. Tom. 1. col. 583. edit. noviss.  
<sup>e</sup> Iren. adv. hæres. l. 3. c. 3. p. 233. & p. Euseb. l. 4. c. 14.

called out to him, *Polycarp own us*; the good man replied in a just indignation, *I own thee to be the first born of Satan*. So religiously cautious (says Irenæus<sup>f</sup>) were the apostles and their followers, not so much as by discourse to communicate with any that did adulterate and corrupt the truth; observing St. Paul's rule, *a man that is an heretic after the first and second admonition reject; knowing that he that is such is preverted, and sinneth, being condemned of himself*<sup>g</sup>. Indeed St. Polycarp's pious and devout mind was fermented with a mighty zeal and abhorrency of the poisonous and pestilent principles, which in those times corrupted the simplicity of the Christian faith, insomuch that when at any time he heard any thing of that nature, he was wont <sup>h</sup>presently to stop his ears, and cry out, *good God, into what times hast thou reserved me, that I should hear such things!* immediately avoiding the place where he had heard any such discourse. And the same dislike he manifested in all the epistles, which he wrote either to neighbour churches, or particular persons, warning them of errors, and exhorting them to continue steadfast in the truth. This zeal against heretics, and especially his carriage towards Marcion, we may suppose he learnt in a great measure from St. John, of whom he was wont to tell, that going into a bath at Ephesus, and espying Cerinthus, the heresiarch there, he presently started back, *let us be gone* (said he to his companions) *lest the bath, wherein there is Cerinthus, the enemy of the truth, fall upon our heads*. This passage (says Irenæus) some yet alive heard from St. Polycarp's own mouth, and himself no doubt among the rest; for so he tells us <sup>k</sup>elsewhere, that in his youth when he was with St. Polycarp in the lesser Asia, he took such particular notice of things, that he perfectly remembered the very place where he used to sit while he discoursed, his goings out and coming in, the shape of

ἡ Εὐσχημόνακας ὁ δὴν, μακάριον, τέκνον φησὶς τε καὶ μεγάλῃ διακρίσει, ἢ τὸν κατὰ σφραγίστον καὶ πολέμου ἔργου Μαρκιῶνα. Νεφελέμενοι, πάλιν, τοῖς λόγοις σου μάστιγι ἐκτραπόμεθα βίβλον αἱ μὲν, καὶ πονηρὰ συνήθεια τῶν διτλῶς πεισθεμένων ἀρχαῖς δυσσεβῶν.  
Men. Græcor. ubi supr. g Tit. iii, 9, 10.

h Iren. Epist. ad Florin. ap. Euseb. l. 5. c. 20. p. 88.

i Iren. l. 3. c. 3. p. 233 & ap. Euseb. l. 4. c. 14. k Epist. ad Florin. ubi supr.

his body, and the manner of his life, his discourses to the people, and the account he was wont to give of his familiar converse with St. John and others, who had seen our Lord, whose sayings he rehearsed, and whatever they had told him concerning our Saviour, concerning his miracles and his doctrine, which themselves had either seen or heard, agreeing exactly with the relations of the sacred history. All which Irenæus tells us he particularly took notice of, and faithfully treasured them up in his mind, and made them part of his constant meditation. These are all the material remarks which I find among the ancients concerning Polycarp during the time of his government of the church at Smyrna. Indeed there are several miracles and particular passages of his life related by the above-mentioned Pionius, which tend infinitely to exalt the honour of this holy man. But seeing the author is obscure, and that we can have no reasonable satisfaction who he was, and whence he borrowed his notices and accounts of things, I choose rather to suspend my belief, than to entertain the reader with those (at best uncertain) relations which he has given us.

6. IN thereign of M. Antoninus and L. Verus, began a severe persecution, (whether fourth or fifth, let others inquire) against the Christians, Melito Bishop of Sardis, who lived at that time, and dedicated his Apology to the Emperors, making mention of *κατὰ τὴν Ἀσίαν διατάγματα*,<sup>1</sup> new edicts and decrees which the Emperors had issued out through Asia, by virtue whereof impudent and greedy informers spoiled and vexed the innocent Christians. But the storm increased into a more violent tempest about the seventh year of their reign, Ann. Chr. 167. when the emperor Marcus Antoninus designing an expedition against the <sup>m</sup>Marcomanni, the terror of whom had sufficiently awakened them at Rome, summoned the priests together, and began more solemnly to celebrate their religious rites, and no doubt but he was told that there was no better way to propiti-

<sup>1</sup> Apud. Euseb. l. 4. c. 26. p. 147.

<sup>m</sup> Jul. Capit. in vit. M. Antonin. c. 13. p. 181.

ate and atone the gods, then to bear hard upon the Christians, generally looked upon as the most open and hateful enemies to their gods. And now it was that St. Polycarp after a long and diligent discharge of his duty in his episcopal station received his crown. So vastly wide of the mark are the later <sup>n</sup>Greeks, making him in their public offices to suffer martyrdom under the Decian persecution. Nor much nearer is that of <sup>o</sup>Socrates (however he fell into the error) who tells us that he was martyred under Gordianus. Mistakes so extravagant, that there needs no more to confute them, than to mention them. Concerning his sufferings and martyrdom we have a full and particular relation in a letter of the church of Smyrna written not long after his death to the church of Philomelium (or more truly Philadelphia) and in the nature of an encyclical epistle, to all the Dioceses (*παρθεμίας*,) of the Holy Catholic Church; the far greatest part whereof Eusebius has inserted into his History, leaving out only the beginning and the end, though the entire epistle together with its ancient version, or rather paraphrase, is since published by Bishop Usher. It was penned by Euaristus, and afterwards (as appears by their several subscriptions at the end of it) transcribed out of Irenæus's copy by Caius, contemporary and familiar with Irenæus, out of his by one Socrates at Cornith, and from his by Pionius, who had with great diligence found it out. A piece it is that challenges a singular esteem and reverence both for the subject matter and the antiquity of it, with which <sup>p</sup>Scaliger thinks every serious and devout mind must needs be so affected, as never to think it has enough on't; professing for his own part that he never met with any thing in all the history of the church, with the reading whereof he was more transported, so that he seemed no longer to be himself. Which effect that it may have upon the pious well-disposed reader, we shall present him with this following account.

<sup>n</sup> Men. Græc. τῇ καὶ τοῦ Θεοῦ.

<sup>o</sup> H. Eccl. l. 5. c. 22. p. 284.

<sup>p</sup> Animadv. ad Euseb. Chr. ad N. MMCLXXXIII. p. 221.

7. THE persecution growing hot at Smyrna, and many having already sealed their confession with their blood, the general outcry was, away with the impious, (or the Atheists, such they generally called and accounted the Christians) let Polycarp be sought for. The good man was not disturbed at the news, but resolved to endure the brunt: till his friends, knowing his singular usefulness, and that our Lord had given leave to his disciples, when persecuted in one city to flee to another, prevailed with him to withdraw into a neighbouring village, where with a few companions he continued day and night in prayer, earnestly interceding with heaven (as afore-time it had ever been his custom) for the peace and tranquillity of all the churches in the world. Three days before his apprehension falling at night as he was at prayer into a trance, he dreamt that his pillow was on fire, and burned to ashes; which when he awakened, he told his friends was a prophetic presage, that he should be burnt alive for the cause of Christ. In the mean time he was every where narrowly sought for, upon notice whereof his friends persuaded him to retire into another village, whither he was no sooner come but his enemies were at hand, who seizing upon a couple of youths (one of whom by stripes they forced to a confession,) were by them conducted to his lodging. Entering the house at evening, they perceived him to be in bed in an upper room; and though upon notice beforehand of their coming he might easily have saved himself by slipping into another house, yet he refused, saying, *the will of the Lord be done*. Understanding his persecutors were there, he came down and saluted them with a very chearful and gentle countenance; inso-much that they who had not hitherto known him, wondered to behold so venerable a person, of so great age, and so grave and composed a presence, and what needed all this stir to hunt and take this poor old man. He nothing concerned, ordered a table to be spread, and

q Epist. Eccles. Smyrn. de Mart. Polycarp. Edit. Usser. p. 16. & apud Euseb. l. 4. c. 15. p. 129.

provisions to be set upon it, inviting them to partake of them, and only requesting for himself, that in the mean while he might have one hour for prayer. Leave being granted, he rose up, and betook himself to his devotions, wherein he had such mighty assistances of divine grace, that he continued praying near two hours together, heartily recommending to God the case of all his friends and acquaintance, whether great or little, honourable or ignoble, and the state of the Catholic church throughout the world, all that heard him being astonished at it, and many of them now repenting that so divine and venerable an old man should be put to death.

8. His prayer being ended, and they ready to depart, he was set upon an ass, and (it being then the *great sabbath*, though what that *great sabbath* was, learned men, I believe, will hardly agree till the coming of Elias) conducted into the city. As they were upon the road, they were met by Herod and his father Nicetes, who indeed were the main springs of the persecution, and had put the tumult into motion. This Herod was an *irenarcha*, one of those, *ad quos tuendæ publicæ pacis vigilantia pertinebat*, as 'St. Augustin describes them; their office was mostwhat the same with that of our modern *justices of the peace*, they being set to guard the provinces, and to secure the public peace and quietness within their several jurisdictions, to prevent and suppress riots and tumults, robberies, and rapines, and to inquire into the companions and receivers of all such persons, and to transmit to the magistrates the examinations and notices which they had received of such matters. They were appointed either by the emperor himself, or the *Præfecti Prætorio*, or the *Decurios*; and at this time the custom in the provinces of the lesser Asia was, that every city did yearly send ten of the names of their principal persons to the governor of the province, who chose out one to be the *irenarcha*, the keeper, or justice of the peace. Being afterwards found grievous and troublesome to the people, they were taken away by a law of the

r Epist. CLIX. col. 720. CLX. c. 722. vid. l. 18. § 4. ff. de muner. & honor. Tit. 4. & l. 6. § 2. ff. de custod. & exhib. reor. Tit. 3.

tate Christians, though he withal confesses, that none of them that were really Christians could ever be brought to it. The motion was resented with a noble scorn, and drew from Polycarp this generous confession, "Four-score and six years I have served him, and he never did me any harm, how then shall I now blaspheme my king and my Saviour?" But nothing will satisfy a malicious misguided zeal: the proconsul still importuned him to swear by Cæsar's genius; to whom he replied, "Since you are so vainly ambitious that I should swear by the emperor's genius, as you call it, as if you knew not who I am, hear my free confession. I am a Christian. If you have a mind to learn the Christian religion, appoint me a time, and I will instruct you in it. The proconsul advised him to persuade the people; he answered, "To you I rather choose to address my discourse; for we are commanded by the laws of our religion to give to princes and the powers ordained of God, all that due honour and reverence, that is not prejudicial and contrary to the precepts of religion. As for them" meaning the common herd "I think them not competent judges to whom I should apologize, or give an account of my faith."

11. The proconsul now saw it was in vain to use any further persuasives and entreaties, and therefore betook himself to severer arguments: "I have wild beasts at hand" said he "to which I will cast thee, unless thou recant." "Call for them" cried the martyr, "for we are immutably resolved not to change the better for the worse, accounting it fit and comely only to turn from vice to virtue. Since thou makest so light of wild beasts (added the proconsul) I have a fire that shall tame thee, unless thou repent. "Thou threatenest me with a fire" answered Polycarp "that burns for an hour, and is presently extinct but art ignorant, alas, of the fire of eternal damnation and the judgment to come, reserved for the wicked in the other world. But why delayest thou? bring forth whatever thou hast a mind to." This and much more he spake with a pleasant and cheerful confidence, and a divine grace was conspicuous in his very



looks, so far was he from cowardly sinking under the great threatenings made against him. Yea the proconsul himself was astonished at it, though finding no good could be done upon him, he commanded the crier in the middle of the stadium thrice to make open proclamation (as was the manner of the Romans in all capital trials) *Polycarp has confessed himself a Christian.* Whereat the whole multitude both of Jews and Gentiles that were present, (and probable it is that the *τὸ Κοινὸν τῆς Ἀσίας*, the common council, or assembly of Asia, might about this time be held at Smyrna for the celebration of their common shows and sports; for that it was sometimes held here is evident from an ancient <sup>b</sup>inscription making mention of it,) gave a mighty shout, crying out aloud, *This is the great doctor of Asia, and the father of the Christians; this is the destroyer of our gods, that teaches men not to do sacrifice, or worship the deities.*

12. The cry being a little over, they immediately addressed themselves to Philip the asiarch: these <sup>c</sup>asiarchs were Gentile priests belonging to the commonalty of Asia, yearly chosen at the common-council or assembly of Asia, to the number of about ten, (whereof one was principal) out of the names returned by the several cities. It was an office of great honour and credit, but withal of great expense and charge, they being obliged to entertain the people with sights and sports upon the festival solemnities, and therefore it was not conferred but upon the more wealthy and substantial citizens. In this place was Philip at this time, whom the people clamorously requested, to let out a lion upon the malefactor. Which he told them he could not do, having already exhibited *τὰ Κυνήγια*, the hunting of wild beasts with men, one of the famous shows of the amphitheatre. Then they unanimously demanded, that he might be burnt alive; a fate which he himself from the vision in his dream had prophetically foretold should be his portion. The thing was no sooner said than done, each one striving to bear a part

b — ΣΜΥΡΝΑΝ ΚΟΙΝΟΝ ΑΣΙΑΣ. Marm. Oxon. III. p. 70. c Vid. l. 6. §. 14. ff. de Excusat. Tit. 1. & l. 8. §. 1. de Vacat. Tit. 5. ibid. vid. etiam Aristid. Orat. Sacr. IV.



in this fatal tragedy, with incredible speed fetching wood and faggots from several places. but especially the Jews were peculiarly active in the service, malice to Christians being almost as natural to them as it is for the fire to burn. The fire being prepared, St. Polycarp untied his girdle, laid aside his garments, and began to put off his shoes ; ministeries which he before was not wont to be put to ; the Christians ambitiously striving to be admitted to do them for him, and happy he that could first touch his body. So great a reverence even in his younger years had he from all for the admirable strictness and regularity of his holy life.

13. The officers that were employed in his execution having disposed all other things, came according to custom to nail him to the stake ; which he desired them to omit, assuring them, that he who gave him strength to endure the fire, would enable him without nailing to stand immovable in the hottest flames. So they only tied him, who standing like a sheep ready for the slaughter, designed as a grateful sacrifice to the Almighty, clasping his hands which were bound behind him, he poured out his soul to Heaven in the following prayer. “ O Lord God Almighty, the father of thy well-beloved and ever blessed son Jesus Christ, by whom we have received the knowledge of thee ; the God of angels, powers, and of every creature, and of the whole race of the righteous, who live before thee ; I bless thee that thou hast graciously condescended to bring me to this day and hour, that I may receive a portion in the number of thy holy martyrs, and drink of Christ’s cup, for the resurrection to eternal life both of soul and body in the incorruptibility of the holy Spirit. Into which number grant I may be received this day, being found in thy sight as a fair and acceptable sacrifice, such a one as thou thyself hast prepared, that so thou mayest accomplish what thou, O true and faithful God, hast foreshown. Wherefore I praise thee for all thy mercies, I bless thee, I glorify thee, through the eternal high priest, thy beloved son Jesus Christ ; with whom to thyself and the Holy Ghost, be glory both now and for ever. Amen.” Which last

word he pronounced with a more clear audible voice, and having done his prayer, the ministers of execution blew up the fire, which increasing to a mighty flame, behold a wonder (seen, say my authors, by us, who were purposely reserved, that we might declare it to others) the flames disposing themselves into the resemblance of an arch, like the sails of a ship swelled with the wind, gently encircled the body of the martyr, who stood all the while in the midst, not like roasted flesh, but like gold or silver purified in the furnace, his body sending forth a delightful fragrantcy, which like frankincense, or some other costly spices, presented itself to our senses<sup>d</sup>.

14. How blind and incorrigibly obstinate is unbelief! The infidels were so far from being convinced, that they were rather exasperated by the miracle, commanding a spearman, one of those who were wont to despatch wild beasts when they became outrageous, to go near and run him through with a sword<sup>e</sup>; which he had no sooner done, but such a vast quantity of blood flowed from the wound, as extinguished and put out the fire; together with which a dove was seen to fly from the wounds of his body, which some suppose to have been his soul, clothed in a visible shape at the time of its departure; though true it is, that this circumstance is not mentioned in Eusebius's account, and probably never was in the original. Nor did the malice of Satan end here, he knew by the innocent and unblamable course of his life, and the glorious constancy of his martyrdom, that he had certainly attained the crown of immortality, and nothing now was left for his spite to work on, but to deprive them even of

d Phœnicem si quis medio miretur in igne  
Emori, & extracto se reparare rogo.  
Obstusceat POLYCARPÈ, avidas tibi parcere flammæ,  
Non ausus sacrâ te violare face.  
Mille nitent tedæ, rutilantq; hinc inde favillis,  
Atque in te Dominum, quem colis ipse, colunt.  
Præmia nunc majora tibi sed reddit Olympus,  
Ignea qui pedibus subjicit astra suis.

Inscript. Romæ in Ecclesia S. Stephani in Cœlio, suprascripta hæc Siracidæ sententia :

Ecclesiastic. LI. 6.

IN MEDIO IGNIS NON SUM ÆSTUATUS.

e Vid. usser. not. 74. in Act. Polycarp. p. 67.

the honour of his bones. For many were desirous to have given his body decent and honourable burial, and to have assembled there for the celebration of his memory ; but were prevented by some who prompted Nicetes, the father of Herod, and brother to Alce, to advise the pro-consul not to bestow his body upon the Christians, lest leaving their crucified master, they should henceforth worship Polycarpus. A suggestion however managed by the Heathens, yet first contrived and prompted by the Jews, who narrowly watched the Christians when they would have taken away his body from the place of execution : “ Little considering (they are the very words of my authors) how impossible it is that either we should forsake Christ, who died for the salvation of the whole world, or that we should worship any other. Him we adore as the Son of God, but martyrs as the disciples and followers of our Lord, we deservedly love for their eminent kindness towards their own prince and master, whose companions and fellow-disciples we also by all means desire to be.” So far were those primitive and better ages from that undue and superstitious veneration of the relics of martyrs and departed saints which after-ages introduced into the church, as elsewhere we have showed more at large<sup>f</sup>.

15. The centurion beholding the perverseness and obstinacy of the Jews, commanded the body to be placed in the midst, and in the usual manner to be burnt to ashes ; whose bones the Christians gathered up as a choice and inestimable treasure, and decently interred them. In which place they resolved, if possible, (and they prayed God nothing might hinder it) to meet and celebrate the birth-day of his martyrdom, both to do honour to the memory of the departed, and to prepare and encourage others hereafter to give the like testimony to the faith. Both which considerations gave birth and original to the *Memorie Martyrum*, those solemn anniversary commemorations of the martyrs which we have in another place more fully showed<sup>g</sup>, were generally kept in

<sup>f</sup> Prim. Christ. part I. chap. 5.

<sup>g</sup> Ibid. chap. 7.

the primitive church. Thus died this apostolical man *Ann. Chr.* 167, about the hundredth year of his age ; for those *eighty six years*, which himself speaks of, wherein he had served Christ, cannot be said to commence from his birth, but from his baptism or new birth, at which time we cannot well suppose him to have been less than sixteen or twenty years old : besides his converse with the apostles, and consecration by St. John, reasonably suppose him of some competent years, for we cannot think he would ordain a youth, or a very young man bishop, especially of so great and populous a city. The incomparable <sup>a</sup>primate, from a passage in his epistle, conjectures him to have lived (though not then converted to Christianity) at the time when St. Paul wrote his epistles ; which if so, must argue him to have been of a greater age : nor is this any more improbable than what <sup>i</sup> Quadratus, the Christian apologist, who lived under Hadrian, and dedicated his Apologetic to that emperor, reports ; that there were some of those whom our Lord had healed, and raised from the dead alive even in his time : and of Simeon successor to St. James in the bishoprick of Jerusalem, <sup>b</sup>Hegesippus expressly relates that he was 120 years old, at the time of his martyrdom. Sure I am, <sup>k</sup>Irenæus particularly notes of our St. Polycarp, that he lived a very long time, and was arrived to an exceeding great age, when he underwent a most glorious and illustrious martyrdom for the faith.

16. He suffered on the second of the month Xanthicus, the 7th of the kalends of May, though whether mistaken for the 7th of the kalends of April, and so to be referred to March 26, as some will have it, or for the 7th of the kalends of March, and so to be adjudged to February 23, as others, is difficult to determine. It shall suffice to note, that his memory is celebrated by the Greek church, February the 23d, by the Latin, January the 26th. The amphitheatre where he suffered is in a great measure yet remaining, (as a late <sup>m</sup>eye-witness and dili-

<sup>h</sup> Annot. in Ep. St. Polycarp. p. 2.      <sup>i</sup> Ap. Eus. h. l. 4. c. 3. p. 116.  
<sup>k</sup> Ibid. l. 3. c. 32. p. 104.      <sup>l</sup> Adv. Hæres. l. 3. c. 3. & ap. Eus. l. 4. c. 14. p. 127.  
<sup>m</sup> Th. Smith Epist. de VII. Asiæ Eccles. p. 164.

gent searcher into antiquity informs us) in the two opposite sides whereof are the dens where the lions were wont to be kept. His tomb is in a little chapel in the side of a mountain on the south-east part of the city, solemnly visited by the Greeks upon his festival day ; and for the maintenance and reparation whereof, travellers are wont to throw in a few aspres into an earthen pot that stands there for that purpose. How miserable the state of this city is under the Turkish yoke at this day, is without the limits of my business to inquire : to look a little higher to the times we write of, though I love not to make severe and ill-natured interpretations of the actions of divine providence, yet I cannot but observe, how heavy the divine displeasure not long after Polycarp's death fell, as upon other places, so more particularly upon this city, by plague, fire, and earthquakes, mentioned by others, but more fully described by Aristides, their own orator, who was contemporary with St. Polycarp. By which means their city, before one of the glories and ornaments of Asia, was turned into rubbish and ashes, their stately houses overturned, their temples ruined ; one especially, which as it advanced Asia above other countries, so gave Smyrna the honour and precedence above other cities of Asia ; their traffic spoiled, their marts and ports laid waste, besides the great numbers of people that lost their lives. Indeed the fate so sad, that the orator was forced to give over, professing himself unable to describe it.

17. I cannot better close the story of Polycarp's martyrdom, than with the preface which the church of Smyrna has in the beginning of it, as what eminently represents the illustrious faith and patience of those primitive Christians. " Evident it is (say they) that all those martyrdoms are great and blessed, which happen by the will of God ; for it becomes us Christians, who have a more divine religion than others, to ascribe to God the sovereign disposure of all events. Who would not stand and admire the generous greatness of their mind, their singular

n Xiphil Epit. Dion. in M. Anton. p. 281. o In Orat. Monodia dict. vid.  
Philastr. de vit. Sophist. l. 2. in Aristid. p. m. 659. p Edit. usser. p. 14.  
confer Euseb. l. 4. c. 15. p. 129.

patience, and admirable love to God? who when their flesh was with scourges so torn off their backs, that the whole frame and contexture of their bodies, even to their inmost veins and arteries, might be seen, yet patiently endured it. Insomuch that those who were present, pitied and grieved at the sight of it, while they themselves were endued with so invincible a resolution, that none of them gave one sigh or groan: the holy martyrs of Christ letting us see, that at that time when they were thus tormented, they were strangers to their own bodies; or rather that our Lord stood by them to assist and comfort them. Animated by the grace of Christ, they despised the torments of men, by one short hour delivering themselves from eternal miseries: the fire which their tormentors put to them seemed cool and little, while they had it in their eye, to avoid the everlasting and unextinguishing flames of another world; their thoughts being fixed upon those rewards which are prepared for them that endure to the end, such as *neither ear hath heard, nor eye hath seen, nor hath it entered into the heart of man*; but which were shown to them by our Lord, as being now no longer mortals, but entering upon the state of angels. In like manner those who were condemned to be devoured by wild beasts, for a long time endured the most grievous tortures; shells of fishes were strewed under their naked bodies, and they forced to lie upon sharp pointed stakes driven into the ground, and several such like engines of torture devised for them, that (if possible) by the constancy of their torments, the enemy might drive them to renounce the faith of Christ: various were the methods of punishment which the Devil did invent, though, blessed be God, there were not many, whom they were able to prevail upon.— And at the end of the epistle<sup>1</sup> they particularly remark concerning Polycarp, that he was not only a famous doctor, but an eminent martyr, whose martyrdom all strove to imitate, as one who by his patience conquered an unrighteous judge, and by that means having attained an immortal

crown was triumphing with the apostles, and all the souls of the righteous glorifying God the Father, and praising of our Lord, the disposer of our bodies, and the bishop and pastor of the Catholic church throughout the world. Nor were the Christians the only persons that revered his memory, but the very Gentiles (as <sup>r</sup>Eusebius tells us) every where spoke honourably of him.

18. As for his writings, besides that <sup>r</sup>St. Hierom mentions the volumes of Papias and Polycarp, and the above mentioned <sup>r</sup>Pionius his Epistles and Homilies, <sup>r</sup>Irenæus evidently intimates that he wrote several Epistles, of all which none are extant at this day, but the Epistle to the Philippians, an epistle peculiarly celebrated by the ancients, very useful says <sup>r</sup>St. Hierom, *ἡ ἐπιστολὴ τοῦ πολυκάρπου* (as <sup>r</sup>Suidas and <sup>r</sup>Sophronius style it) *a most admirable epistle*. <sup>r</sup>Irenæus gives it this eulogium, that it is *a most perfect and absolute epistle, whence they that are careful of their salvation, may learn the character of his faith, and the truth which he preached*. To which Eusebius adds, that in this epistle he makes use of some quotations out of the first epistle of St. Peter. An observation that holds good with the epistle, as we have it at this day, there being many places in it cited out of the first, not one out of the second epistle. Photius passes this just and true judgment of it, that it is full of many admonitions, delivered with clearness and simplicity, according to the ecclesiastic way and manner of interpretation. It seems to hold a great affinity both in style and substance with Clement's epistle to the Corinthians, often suggesting the same rules, and making use of the same words and phrases, so that it is not to be doubted, but he had that excellent epistle particularly in his eye at the writing of it. Indeed it is a pious and truly Christian epistle, furnished with short and useful precepts and rules of life, and penned with the modesty and simplicity of the apostolic times, valued by the ancients next to the writings of the

<sup>r</sup> Loc. supr. cit. p. 135.      <sup>s</sup> Epist. ad Lucin. p. 194. tom. 1.      <sup>t</sup> Vit. Polycarp. c. 3. n. 1. p. 697. ubi supr.      <sup>u</sup> Epist. ad Florin. ap. Euseb. ubi supr.  
<sup>v</sup> De Script. in Polycarp.      <sup>w</sup> Suid. in voc. ΠΟΛΥΚΑΡΠΟΥ.      <sup>x</sup> Sophron. ap. Hieron. ibi.      <sup>y</sup> Adv. Hæres. l. 3. c. 3. & ap. Euseb. l. 4. c. 15. p. 128.



holy canon ; and St. Hierom tells us that even in his time<sup>a</sup> it was read in *Asie conventu*, in the public assemblies of the Asian church. It was first published in Greek by P. Halloix the Jesuit, *Ann.* 1633, and not many years after by bishop Usher : and I presume the pious Reader will think it no unuseful digression, if I here subjoin so venerable a monument of the ancient church.



## THE EPISTLE OF ST. POLYCARP,

BISHOP OF SMYRNA AND MARTYR, TO THE PHILLIPIANS.

Polycarp and the Presbyters that are with him, to the Church of God which is at Philippi : Mercy unto you, and Peace from God Almighty, and Jesus Christ our Saviour, be multiplied.

1. I REJOICED with you greatly in our Lord Jesus Christ, that ye entertained the patterns of true love, and (as became you) conducted onwards those who were bound with chains which are the ornaments of saints, and the crowns of those that are the truly elect of God, and of our Lord : and that the firm root of your faith, formerly published, does yet remain, and bring forth fruit in our Lord Jesus Christ, who was pleased to offer up himself even unto death for our sins :<sup>a</sup> whom God raised up, *having loosed the pains of death :*<sup>b</sup> *in whom, though you see him not, ye believe, and believing, ye rejoice with joy unspeakable and full of glory ;* whereinto many desire to enter, knowing that by grace, ye are saved,<sup>c</sup> not by works, but by the will of God through Jesus Christ.

II. Wherefore *girding up your loins,*<sup>d</sup> serve God in fear and truth, forsaking empty and vain talking, and the error wherein so many are involved,<sup>e</sup> *believing in him who raised up our Lord Jesus Christ from the dead, and gave him glory,* and a throne at his right hand ; to whom all things both in heaven and in earth are put in subjection, whom every thing that has breath worships, who comes to judge the quick and the dead, whose blood

<sup>a</sup> Ubi sup.

<sup>b</sup> Acts ii. 24.

<sup>c</sup> 1 Pet. i. 8.

<sup>d</sup> Eph. ii. 8.

<sup>e</sup> 1 Pet. i. 13.

<sup>f</sup> 1 Pet. i. 21.



God will require of them that believe not in him. But he who raised him up from the dead, will raise up us also, if we do his will, and walk in his commandments, and love what he loved, abstaining from all unrighteousness, inordinate desire, covetousness, detraction, false witness ; *not rendering evil for evil, or railing for railing, or striking for striking, or cursing for cursing, but remembering what the Lord said when he taught thus, <sup>f</sup> judge not, that ye be not judged, forgive and ye shall be forgiven, be merciful, that ye may obtain mercy : with what measure ye mete, it shall be measured to you again : and that blessed are the poor,<sup>h</sup> and they which are persecuted for righteousness sake, for theirs is the kingdom of God.*

3. These things, brethren, I write to you concerning righteousness, not of my own humour, but because yourselves did provoke me to it. For neither I, nor any other such as I am, can attain to the wisdom of blessed and glorious St. Paul, who being among you, and conversing personally with those who were then alive, firmly and accurately taught the word of truth ; and when absent, wrote epistles to you, by which, if you look into them, ye may be built in the faith, delivered unto you, which is the mother of us all, being followed by hope, and led on by love, both towards God, and Christ, and to our neighbour. For whoever is inwardly replenished with these things, has fulfilled the law of righteousness ; and he that is furnished with love, stands at a distance from all sin. But *the love of money is the beginning of all evil.* Knowing therefore *that we brought nothing into the world, and that we shall carry nothing out,* let us arm ourselves with the armour of righteousness, and in the first place be instructed ourselves to walk in the commands of the Lord, and next teach your wives to live in the faith delivered to them, in love, and chastity, that they embrace their own husbands with all integrity, and others also with all temperance and continency, and that they educate and discipline their children in the fear of God. The widows, that they be sober and modest concerning the faith of the Lord, that they incessantly intercede for all, and keep themselves from all slandering detraction, false witness, covetousness, and every evil work : as knowing that they are the *altars* of God, and that he accurately surveys the sacrifice, and that nothing can be concealed from him, neither of our reasonings, nor thoughts, nor the secrets of the heart. Accordingly knowing that God is not mocked, we ought to walk worthy of his command, and of his glory.

<sup>f</sup> 1 Pet. iii. 9.

<sup>h</sup> Matt. v. 3. 10.

<sup>g</sup> Matt. vii. 1. Luke vi. 36, 37.

<sup>i</sup> 1 Tim. vi. 7.

4. Likewise let the deacons be unblamable before his righteous presence, as the ministers of God in Christ, and not of men; not accusers, not double-tongued, not covetous, but temperate in all things, compassionate, diligent, walking according to the truth of the Lord, who became the *deacon* or servant of all: of whom, if we be careful to please him in this world, we shall receive the reward of the other life according as he has promised to raise us from the dead: and if we walk worthy of him, *we believe that we shall also reign with him.* Let the young men also be unblamable in all things, studying in the first place to be chaste, and to restrain themselves from all that is evil.... For it is a good thing to get above the lusts of the world, seeing every lust wars against the spirit; and that *neither fornicators, nor effeminate, nor abusers of themselves with mankind shall inherit the kingdom of God,*<sup>k</sup> nor whoever commits base things.

5. Wherefore it is necessary that ye abstain from all these things, being subject to the presbyters and deacons, as to God and Christ: that the virgins also walk with a chaste and undefiled conscience. Let the presbyters be tender and merciful, compassionate towards all, reducing those that are in error, visiting all that are weak, not negligent of the widow and the orphan, and him that is poor, but ever providing what is honest in the sight of God and men; abstaining from all wrath, respect of persons, and unrighteous judgment, being far from covetousness, not hastily believing a report against any man, not rigid in judgment, knowing that we are all faulty, and obnoxious to punishment. If therefore we stand in need to pray the Lord that he would forgive us, we ourselves ought also to forgive. For we are before the eyes of him, who is Lord and God, and *all must stand before the judgment seat of Christ, and every one give an account of himself.*<sup>l</sup> Wherefore let us serve him with all fear and reverence, as he himself has commanded us, and as the apostles have preached and taught us, and the prophets who foreshowed the coming of our Lord. Be zealous of that which is good, abstaining from offences and false brethren, and those who bear the name of the Lord in hypocrisy, who seduce and deceive vain men. For *every one, that confesseth not that Jesus Christ is come in the flesh, is Antichrist;*<sup>m</sup> and he who doth not acknowledge the martyrdom of the cross, is of the devil, and whoever shall pervert the oracles of the Lord to his private lusts, and shall say, that there is neither resurrection nor judgment to come, that man is *the first-born of Satan.* Leaving therefore the vanity of many, and their false doctrines, let us return to that doctrine, that from the beginning was delivered

k 1 Cor. vi. 9. 10.    l Rom. xiv. 9, 10.    m 1 John iv. 3. 2 Epist. v. 7.

to us : let us be watchful in prayers, persevering in fasting, and supplications, beseeching the all-seeing God that he would not lead us into temptation ; as the Lord has said, *the spirit indeed is willing, but the flesh is weak.*<sup>a</sup> Let us unweariedly and constantly adhere to Jesus Christ, who is our hope and the pledge of our righteousness, *who bare our sins in his own body on the tree, who did no sin, neither was guile found in his mouth,*<sup>b</sup> but endured all things for our sakes, that we might live through him. Let us then imitate his patience, and if we suffer for his name, we glorify him ; for such a pattern he set us in himself, and this we have believed and entertained.

6. I exhort you therefore all, that ye be obedient to the word of righteousness, and that you exercise all manner of patience, as you have seen it set forth before your eyes, not only in the blessed Ignatius, and Zosimus, and Rufus, but in others also among you, and in Paul himself, and the rest of the apostles ; being assured that all these have not run in vain, but in faith and righteousness, and are arrived at the place, due and promised to them by the Lord, of whose sufferings they were made partakers. For they loved not this present world, but him who both died, and was raised up again by God for us. Stand fast therefore in these things, and follow the example of the Lord, being firm and immutable in the faith, lovers of the brethren, and kindly affectionate one towards another, united in the truth, carrying yourselves meekly to each other, despising no man.... When it is in your power to do good, defer it not, for *alms delivereth from death.* Be all of you subject one to another, having your conversation honest among the Gentiles ; that both you yourselves may receive praise by your good works, and that God be not blasphemed through you. For wo unto him, by whom the name of the Lord is blasphemed. Wherefore teach all men sobriety, and be yourselves conversant in it.

7. I am exceedingly troubled for Valens, who was sometimes ordained a *presbyter* among you, that he so little understands the place wherein he was set. I therefore warn you, that you abstain from covetousness, and that ye be chaste and true. Keep yourselves from every evil work. But he that in these things cannot govern himself, how shall he preach it to another ? If a man refrain not from covetousness, he will be defiled with idolatry, and shall be judged among the Heathen.... Who is ignorant of the judgment of the Lord ? *Know ye not that the saints shall judge the world ?*<sup>c</sup> as Paul teaches. But I have neither found any such thing in you, nor heard any such of you, among whom the blessed Paul laboured, and who are

<sup>a</sup> Matt. xxvi. 41.

<sup>b</sup> 1 Pet. ii. 22, 24.

<sup>c</sup> 1 Cor. vi. 2.

in the beginning of his epistle. For of you he boasts in all those churches, which only knew God at that time, whom as yet we had not known. I am therefore, brethren, greatly troubled for him, and for his wife, the Lord give them true repentance. Be ye also sober as to this matter, and account not such as enemies, but restore them as weak and erring members, that the whole body of you may be saved ; for in so doing, ye build up yourselves.

8. I trust that ye are well exercised in the holy scriptures, and that nothing is hid from you ; a thing as yet not granted to me. As it is said in these places, *be angry and sin not : and, let not the sun go down upon your wrath.* Blessed is he that is mindful of these things, which I believe you are. The God and Father of our Lord Jesus Christ, and Christ Jesus the eternal High-priest, and Son of God, build you up in faith and truth, and in all meekness that you may be without anger, in patience, forbearance, long-suffering, and chastity, and give you a portion and inheritance amongst his saints, and to us together with you, and to all under heaven, who shall believe in our Lord Jesus Christ, and in his Father, who raised him from the dead. Pray for all saints. Pray also for kings, magistrates, and princes, and even for them that hate and persecute you, and for the enemies of the cross, that your fruit may be manifest in all, that you may be complete in him.

9. Ye wrote unto me, both ye and Ignatius, that if any one go into *Syria*, he might carry your letters along with him : which I will do so soon as I shall have a convenient opportunity, either myself, or by some other, whom I will send upon your errand. According to your request we have sent you those epistles of Ignatius, which he wrote to us, and as many others of his as we had by us, which are annexed to this epistle, by which ye may be greatly profited. For they contain in them faith, and patience, and whatever else is necessary to build you up in our Lord. Send us word what you certainly know both concerning Ignatius himself, and his companions. These things have I written unto you by Crescens, whom I have hitherto commended to you, and do still recommend. For he has unblamably conversed among us, as also I believe amongst you. His sister also ye shall have recommended, when she shall come unto you. Be ye safe in the Lord Jesus Christ. Grace be with you all. *Amen.*

cellent institutions of philosophy, upon which account the <sup>b</sup>Greeks truly style him, *ἄνθρωπος πολυμάχης*, a man of great learning and knowledge. He became acquainted with the doctrines and principles of Christianity, by being brought up under apostolical instruction, for so <sup>c</sup>Eusebius and <sup>d</sup>St. Hierom more than once tell us, that he was an auditor and a disciple of the apostles; which must be understood of the longer lived apostles, and particularly of St. John, whose scholar in all probability he was, as were also Ignatius, Polycarp, Papias, and others: and therefore <sup>e</sup>Eusebius places him among those that had *τὴν πρώτην τάξιν*, that were of the very first rank and order among the apostles' successors. There are that make him, and that too constituted by St. John (though I confess I know not by what authority, the ancients being wholly silent in this matter) bishop of Philadelphia, one of the seven famous churches of Asia, and at that time, when St. John sent his epistle to that church: which I pass by as a groundless and precarious assertion, seeing they might with equal warrant have made him bishop of any other place

2. Under the reign of Trajan, as is probable, though Baronius places it under Hadrian, *Ann Imp. VI.* Publius, bishop of Athens, suffered martyrdom, who is thought by some to have been that very Publius whom St. Paul converted in the island Melita in his voyage to Rome, and who afterwards succeeded Dionysius the Areopagite in the see of Athens. To him succeeded our Quadratus, (as <sup>f</sup>Dionysius bishop of Corinth, who lived not long after that time, informs us) who found the state of that church in a bad condition at his coming to it. For upon Publius's martyrdom, and the persecution that attended it, the people were generally dispersed and fled, as what wonder, if when *the shepherd is smitten, the sheep be scattered*, and go astray? their public and solemn assemblies were deserted, their zeal grown cold and languid, their lives and manners corrupted, and there wanted but little

<sup>b</sup> Men. Græc. τῇ καὶ τοῦ Σπῆρμις. <sup>c</sup> Euseb. *ὁ ἱερεὺς τῶν Ἀποστόλων ἀναστ.*  
<sup>d</sup> Euseb. *ἱερ.* κατ. ad ann. PKZ'. p. 211. <sup>e</sup> Hier. de Scrip. in Quadr. &  
<sup>f</sup> Epist. ad Magn. Orat. tom. 2. p. 327. <sup>g</sup> H. Eccl. l. 3. c. 37. p. 109. <sup>f</sup> Eu-  
 sebi. l. 4. c. 23. p. 143. <sup>g</sup> Epist. ad Athen. apud Euseb. loc. citat.

of a total apostasy from the Christian faith. This good man therefore, set himself with a mighty zeal to retrieve the ancient spirit of religion, he re-settled order and discipline, brought back the people to the public assemblies, kindled and blew up their faith into an holy flame. Nor did he content himself with a bare reformation of what was amiss, but with infinite diligence preached the faith, and by daily converts enlarged the bounds of his church, so that (as the <sup>h</sup>Greek ritulas express it) the sages and wise men of Greece being convinced by his doctrines and wise discourses, embraced the gospel, and acknowledged Christ to be the creator of the world, and the great wisdom and power of God. And in a short time reduced it to such an excellent temper, that <sup>i</sup>Origen (who lived some years after) demonstrating the admirable efficacy of the Christian faith over the minds of men, and its triumph over all other religions in the world, instances in this very church of Athens for its good order and constitution, its meekness, quietness, and constancy, and its care to approve itself to God, infinitely beyond the common assembly at Athens, which was factious and tumultuary, and no way to be compared with the Christian church in that city ; that the churches of Christ when examined by the heathen convocations, shone like lights in the world, and that every one must confess that the worst parts of the Christian church were better than the best of their popular assemblies ; that the senators of the church (as he calls them) were fit to govern in any part of the church of God, while the vulgar senate had nothing worthy of that honourable dignity, nor were raised above the manners of the common people.

3. Thus excellently constituted was the Athenian church ; for which it was chiefly beholden to the indefatigable industry, and the prudent care and conduct of its present bishop, whose success herein was not a little advantaged by those extraordinary supernatural powers which God had conferred upon him. That he was en-

<sup>h</sup> Men. Græc. ubi supr.

<sup>i</sup> Contr. Cels., 3. p. 128.

duced with a spirit of prophecy, of speaking suddenly upon great and emergent occasions, in interpreting obscure and difficult scriptures, but especially of foretelling future events, we have the express testimonies of Eusebius<sup>k</sup>, affirming him to have lived at the same time with Philip's virgin daughters, and to have had *προφῆται καὶ χάρισμα*, the gift of prophecy, and of another author<sup>l</sup> much anterior then he, who confuting the error of the Cataphryges, reckons him among the prophets who flourished under the economy of the gospel. I know a learned man would fain persuade us, that the Quadratus who had the prophetic gifts, was a person distinct from our Athenian bishop. But the grounds he preceeds upon seem to me very weak and inconcluding. For whereas he says, that that Quadratus is not by Eusebius styled a bishop, who knows not that persons are not in every place mentioned under all their capacities? and less need was there for it here, Quadratus when first spoken of by Eusebius, not being then bishop of Athens, and so not proper to be taken notice of in that capacity. Nor is his other exception of greater weight, that the prophetic Quadratus did not survive the times of Adrian whereas ours was in the same time with Dionysius, bishop of Cornith, who lived under M. Antoninus, and speaks of him as his contemporary, and lately ordained bishop of Athens. But whoever looks into that passage of Dionysius<sup>n</sup>, will find no foundation for such an assertion, but rather the quite contrary, that he speaks of him as if dead before his time, as I believe any one that impartially considers the place, must needs confess. Not to say, that St. Hierom and all after him without any scruple make them to be the same. So that we may still leave him his gift of prophecy, which procured him so much reverence while he lived, and so much honour to his memory since his death. To which may be added what the Greeks in their Menæon<sup>o</sup> not improbably

<sup>k</sup> II. Eccl. l. 3. c. 37. p. 109.    <sup>l</sup> Ap. Euseb. l. 5. c. 17. p. 183    <sup>m</sup> Vales. Annot. and Euseb. l. 4. c. 23. p. 81.    <sup>n</sup> Ap Euseb. l. 4 c. 23. p. 143.

<sup>o</sup> Τὸν τε φῶγα, Κεῖρατι, θαύματα, ἀπίστου καὶ πιστοῦ θύαν ἱερῶς, ὡς Ἀποστόλου ἱερῶς, ὡς σιγῆς, ἱερῶς, ἱερῶς. Men. Græc. loc. supr. cit.



say of him, that he was furnished with a power of working miracles, and that by his prayers he ruined the idolatrous temples of the heathens, whereby he mightily confounded the infidels, and brought in great numbers to the faith.

4. But the fair weather and prosperity of the church was not wont to last long in those days. They had enjoyed a short tranquillity about the latter end of Trajan's reign, but now, alas, under Adrian, his successor the weather changed, and there arose (as <sup>p</sup>St. Hierom calls it) a most grievous and heavy persecution, and which <sup>q</sup>Sulpitius Severus expressly says was the fourth persecution. And indeed, how grievous it was, sufficiently appears from those many thousands of martyrs that then suffered, mentioned in the ancient martyrologies of the church; yea, even at Rome itself Eustachius and his wife Theopistis with their two sons, are said by the emperor's command to have been thrown to the lions, and when the mercy of the savage beasts had spared them, they were ordered to be burnt to death in the belly of a brazen bull. It is true <sup>r</sup>Tertullian says that Adrian published no laws or edicts against the Christians; but the laws enacted by Trajan being yet unrepealed, or not laid aside, there would not want those who would put them in execution. We find <sup>s</sup>that though Trajan commanded a stop to be put to the persecution against Christians, yet even then both people and governors of provinces went on with their accustomed cruelties, and though there was not a general, there were particular and provincial persecutions. And no doubt it was much more so after his death, when Adrian came to the empire, whom they knew too well, to think he would be an enemy to such proceedings. For whatever some have said concerning the clemency and good nature of that prince, there are <sup>t</sup>others that plainly affirm, that it was but personated and put on, that he really was in his

<sup>p</sup> Epist. ad Mag. ubi. supr.  
Martyr. ad Septemb. XX. p. 583.  
p. 105.

<sup>q</sup> Hist. sacr. l. 2. p. 142.  
<sup>s</sup> Apol. c. 6. p. 6.

<sup>r</sup> Vil. Rom.  
<sup>t</sup> Euseb. l. 5. c. 33.

<sup>u</sup> Mar. Maxim. ap. *Æl. Spart.* in vit. Adrian. c. 20. p. 98 vid.  
Dion. l. 69. non long. ab init.



nature cruel, and that (according to the true genius of superstition) whatever works of piety he did, it was for fear lest the same evil fate should happen to him, that fell upon Domitian ; and of his cruelty instances enough may be met with in the writers of his life. In short, there was in him a strange mixture and contemperation of vice and virtue, it being a true character which the historian<sup>v</sup> gives of him, that he was severe and cheerful, grave and affable, deliberate and yet eagerly wanton, covetous and liberal, cruel and merciful, a great dissembler, and perpetually inconstant in all his actions.

5. For religion he was a diligent and superstitious observer <sup>v</sup>of their own rites of worship, but hated and despised all strange and foreign religions, and especially the Christian. Indeed how well he thought of the Christians, appears sufficiently from his <sup>v</sup>letter to Servianus the consul, written a little after his return out of Egypt, wherein he gives the Christians there so lewd and base a character ; not sticking to affirm that the people, yea their priests, their bishops, and their very patriarch himself would worship both Christ and Serapis, and that they were a most turbulent, vain, and injurious generation. From which epistle it seems plain to me, that at his being there, he had severely persecuted the Christians, and compelled some light or false professors to worship the deities of the country, which probably gave ground to his censure, and to charge the imputation upon all. And since he looked upon the Christians as such a vile sort of men, it is the less to be wondred, that he should connive at, or encourage their being persecuted in other parts of the empire. He principally applied himself to the studies of <sup>v</sup>Greece, whereof he was so strangely fond, that he was commonly styled Græculus, the Little Greek : this made him delight much in those parts, and to converse with the learning and philosophy of those countries. About the sixth or seventh year of his reign he came to Athens,

<sup>v</sup> Spartian. ib. c. 14. p. 62.  
Vopisc. in vit. Saturn. p. 959.

<sup>w</sup> Id. ib. c. 22. p. 96.  
<sup>y</sup> Spart. c. 1. p. 4.

<sup>x</sup> Extat ap. FL

where he took upon him the place and honour of an archon, celebrated their solemn sports, and gave many particular laws and privileges to that city, but especially was entered into their Eleusinian mysteries, accounted the most sacred and venerable of the whole Gentile world, and which particularly carried the title of *The mysteries*. They were solemn and religious rites performed to Ceres in memory of great benefits received from her, the candidates whereof were styled *μύσται*, and to the full participation whereof they were many times not admitted till after a five years preparatory trial, which had many several steps, and each its peculiar rites : first there were *πάνδημιαι καὶ δέγρεις*, the *common purgations*, then *αἱ ἀπερρηγόρευσι*, those that were more *secret*, next the *σταθμοί*, or *stations*, then the *μυσταί*, the *initiations*, and lastly, (which was the top of all) the *ἐπιπληταί*, or the *inspections*. Others reckon them thus ; that first there were the *καὶ καθάρσεις*, the *purifications*, and expiations ; then followed the *καὶ μικρὰ μυστήρια*, the *lesser mysteries*, when they were solemnly initiated and taken in ; and lastly, after some time they arrived at the greater mysteries, the *καὶ ἐπιπληταί*, which were the most hidden solemnities of all, when they were admitted to a full sight of the whole mystic scene, and thenceforth called *ἐπιπληταί*, or *inspectors*, and were obliged, under a solemn oath, not to discover these mysterious rites to any. We cannot well suppose that the emperor Adrian was put to observe those tedious methods of initiation, their mystic laws were no doubt dispensed with for so extraordinary a person, and he at once became both a candidate and an *ἐπιπλητης*, a thing which they sometimes granted in some extraordinary cases. And not content to do thus at Athens, <sup>z</sup>St. Hierom tells us he was initiated into almost all the sacred rites of Greece, whence <sup>a</sup>Tertullian justly styles him, *the searcher into all curious and hidden mysteries*, and <sup>b</sup>Dion himself tells us of him, that he was infinitely curious, and strangely addicted to all sorts of divination and magic arts.

<sup>z</sup> De Script. in Quadrat. Vales. edit. p. 714.

<sup>a</sup> Loc. supr. cit.

<sup>b</sup> Excerpt. ex Dion. a

6. At Athens Adrian staid the whole winter, where his busy and superstitious zeal being taken notice of; was warrant enough without further order for active zealous to pursue and oppress the Christians, the persecution growing so fierce and hot, that the Christians were forced to remonstrate and declare their case to the emperor; among whom besides Aristides a Christian philosopher at this time at Athens, who in an apology addressed himself to Adrian, our Quadratus presented an apologetic to the emperor, defending the Christian religion from the calumnies and exceptions of its enemies, and vindicating it from those pretences, upon which ill minded men sought to ruin and undo the innocent Christians, wherein also he particularly took notice of our Saviour's miracles, his curing diseases, and raising the dead, some instances whereof, he says, were alive in his time. Besides this apology (wherein, as Eusebius says, he gave large evidences both of his excellent parts, and true apostolic doctrine) it is probable he left no other writings behind him, none being mentioned by any of the ancients: where I cannot but note the strange heedlessness of the compilers of the *centuries*, where they tell us out of Eusebius, that besides the apology, he composed another excellent book called *Syngramma*, when nothing can be more plain, than that by that writing Eusebius means not a distinct book, but that very apologetic oration, which he there speaks of: and yet a modern German professor (who frequently transcribes their errors as well as their labours) securely swallows it, purely (I suppose upon their authority;) though strange it is, that he could read that passage in Eusebius himself, which he seems to have done, and not palpably feel the mistake.

7. It happened about this time that Serenius Graninaus the proconsul of Asia, wrote letters to the emperor, representing to him the injustice of the common proceedings against Christians, how unfit it was that without any legal trial, or crime laid to their charge, they should be

c Euseb. l. 4. c. 3. p. 116. Hieron. ubi supr. & in Epist. ad Magn. Orator. d Cent. II. cap. 10. col. 152. e Bebel. Antiq. Eccles. Secul. 2. Attic. 1. p. 183. f J. Mart. Apol. II. p. 99. & ap. Euseb. l. 4. c. 8. p. 122.

put to death merely to gratify the unreasonable and tumultuary clamours of the people. With this letter and the apologies that had been offered him by the Christians, the keenness of the emperor's fury was taken off, and care was taken that greater moderation should be used towards them. To which purpose he despatched away <sup>g</sup>to Fundanus, Granianus's successor in the proconsulship of Asia this following rescript.

“ ADRIAN EMPEROR, TO MINUCIUS FUNDANUS.

“ I received the letters which were sent me by the most excellent Serenius Granianus, your predecessor. Nor do I look upon it as a matter fit to be passed over without due inquiry, that the men may not be needlessly disquieted, nor informers have occasion and encouragement of fraudulent accusations ministered unto them. Wherefore if the subjects of our provinces be able openly to appear to their indictments against the Christians, so as to answer to them before the public tribunal, let them take that course, and not deal by petition and mere noise and clamour : it being much fitter, if any accusation be brought, that you should have the cognizance of it. If any one shall prefer an indictment, and prove that they have transgressed the laws, then give you sentence against them according to the quality of the crime. But if it shall appear, that he brought it only out of spite and malice, take care to punish that man according to the heinousness of so mischievous a design.”

The same rescripts (as <sup>h</sup>Melito bishop of Sardis, who presented an apology to M. Antoninus informs us) Adrian sent to several other governors of provinces. Nay was so far wrought into a good mood, that if it be true what their own historian reports of him<sup>i</sup>, he designed to build a temple to Christ, and to receive him into the number of their gods, and that he commanded temples to be built in all cities without images, which were for a long time after called *Adriani*; but was prohibited to go on by

<sup>g</sup> Justin. ib. Euseb. c. 9. p. 123.

<sup>h</sup> Ap. Euseb. l. 4. c. 26. p. 148.

<sup>i</sup> Lamprid. in vit. Alex. Saver. c. 43. p. 568.

some, who having consulted the oracle, had been told, that if this succeeded according to some men's desires, the temples would be deserted and all men become Christians.

8. What became of St. Quadratus after Adrian's departure from Athens, we find not more than what the <sup>k</sup>Greeks in their *Menæon* relate, that by the violence of persecutors he was driven from his charge at Athens, and being first set upon by stones, then tormented by fire, and several other punishments, he at last under Adrian (probably about the latter end of his reign) received the crown of martyrdom<sup>l</sup>. To what place he fled when he left Athens, and where he suffered martyrdom is uncertain, unless it were at Magnesia, a city of Ionia, in Asia Minor, where the same *Menæon* tells us, he preached the gospel, as he did at Athens, and that his body was there entombed, and his remains famous for miracles done there. A place memorable for the death of Themistocles, that great commander and citizen of Athens, banished also by his own fellow-citizens, who after his brave and honourable achievements, did here by a fatal draught put a period to his own life; where (as <sup>m</sup>Plutarch tells us) his posterity had certain honours and privileges conferred upon them by the Magnesians, and which his friend Themistocles the Athenian enjoyed in his time.

<sup>k</sup> Loc. supra cit.      <sup>l</sup> Λίθοις νέμεν θάλασσα μυδαμῶς ζέβας ἡ Κοδράτον, βάλλουσιν ἄφρονες λίθοις. *Men.* *ibid.*      <sup>m</sup> In vit. *Themist.* p. 128.

# THE LIFE OF ST. JUSTIN,

## THE MARTYR.

His vicinity to the apostolic times. His birth-place and kindred. His studies. His travels into Egypt. To what sect of philosophy he applied himself. The occasions and manner of his strange conversion to Christianity related by himself. Christianity the only safe and satisfactory philosophy. The great influence which the patience and fortitude of the Christians had upon his conversion. The force of that argument to persuade men. His vindication of himself from the charges of the Gentiles. His continuance in his philosophic habit. The φιλόσοφον Σχῆμα what, and by whom worn. Ὁ γρηγορὸς ἐπιδικῆς. His coming to Rome, and opposing heretics. Marcion who, and what his principles. Justin's first apology to the emperors, and the design of it. Antoninus's letter to the common-council of Asia in favour of the Christians. This showed not to be the edict of Marcus Antoninus. Justin's journey into the east, and conference with Trypho the Jew. Trypho who. The malice of the Jews against the Christians. Justin's return to Rome. His contests with Crescens the philosopher. Crescens's temper and principles. Justin's second apology. To whom presented. The occasion of it. M. Antoninus's temper. Justin foretels his own fate. The acts of his martyrdom. His arraignment before Rusticus præfect of Rome. Rusticus who: the great honours done him by the emperor. Justin's discourse with the præfect. His freedom and courage. His sentence and execution. The time of his death. His great piety, charity, impartiality, &c. His natural parts, and excellent learning. His unskilfulness in the Hebrew language noted. A late author censured. His writings. The epistle to Diognetus. Diognetus who. His style and character. The unwarrantable opinions he is charged with. His indulgence to Heathens. κατὰ λόγον βῆν, what. λόγος in what sense used by the ancient fathers. How applied to Christ, how to reason. His opinion concerning Chiliasm. The concurrence of the ancients with him herein. This by whom first started; by whom corrupted. Concerning the state of the soul after this life. The doctrine of the ancients in this matter. His assertion concerning angels, maintained by most of the first fathers. The original of it. Their opinion concerning free will showed not to be opposed by them to the grace of God. What influence Justin's philosophic education had upon his opinions. His writings enumerated.

1. JUSTIN the martyr was one, as of the most learned, so of the most early writers of the eastern church, not long after the apostles, as \*Eusebius says of

him, near to them *χρόνος ἔξιστος*, says Methodius <sup>b</sup>bishop of Tyre, both in *time and virtue*. And near indeed, if we strictly understand what he <sup>c</sup>says of himself, that he was a *disciple of the apostles*; which surely is meant either of the apostles at large, as comprehending their immediate successors, or probably not of the persons, but doctrine and writings of the apostles, by which he was instructed in the knowledge of Christianity. He was <sup>d</sup>born at Neapolis, a noted city of Palestine within the province of Samaria, anciently called Sichem, afterwards as <sup>e</sup>Josephus tells us, by the inhabitants Mabartha, (corruptly by <sup>f</sup>Pliny Mamortha) by the Romans Neapolis, and from a colony sent thither by Flavius Vespasian, styled Flavia Cæsarea. His father was Priscus, the son of Bacchius (for so the *Πρίσκου τοῦ Βακχείου, τῷ τῆν ἀπὸ Φλαυίας*, as Sylburgius and Valesius observe, must necessarily be understood, implying the one to have been his father, the other his grandfather) a Gentile, and (as <sup>g</sup>Scaliger probably thinks) one of those Greeks which were in that colony transplanted thither, who took care, together with religion, to have him educated in all the learning and philosophy of the Gentile world. And indeed how great and exact a master he was in all their arts and learning, how thoroughly he had digested the best and most useful notions, which their institutions of philosophy could afford, his writings at this day are an abundant evidence.

2. In his younger years, and as it is probable, before his conversion to Christianity, he travelled into foreign parts for the accomplishment of his studies, and particularly into Egypt, the staple place of all the more mysterious and recondite parts of learning and religion, and therefore constantly visited by all the more grave and sage philosophers among the heathens. That he was at <sup>h</sup>Alexandria himself assures us, where he tells us

<sup>b</sup> Ap. Phot. Cod. CCXXXIV. col. 921. <sup>c</sup> Ἀποστόλων μαθητὴς, γίνεσθαι διδάσκαλον ἑαυτῶν. Epist. ad Diognet. p. 501. <sup>d</sup> Apol. II. p. 53.  
<sup>e</sup> De Bell. Jud. l. 5. c. 4. p. 890. <sup>f</sup> H. Nat. l. 5. c. 13. p. 79.  
<sup>g</sup> Animadv. ad Eus. Chron. n. MMCVII. p. 219.  
<sup>h</sup> Parænes. ad Græc. p. 14.



what account he received from the inhabitants of the seventy translators, and was showed the cells wherein they performed that famous and elaborate work, which probably his inquisitive curiosity as a philosopher, and the reports he had heard of it by living among the Jews had more particularly induced him to inquire after. Among the several sects of philosophers, after he had run through and surveyed all the forms, he pitched his tent among the Platonists, whose notions were most agreeable to the natural sentiments of his mind, and which no doubt particularly disposed him for the entertainment of Christianity, <sup>k</sup>himself telling us, that the principles of that philosophy, though not in all things alike, were yet not alien or contrary to the doctrines of the Christian faith. But, alas, he found no satisfaction to his mind either in this, or any other, till he arrived at a full persuasion of the truth and divinity of that religion which was so much despised by the wise and the learned, so much opposed and trampled on by the grandees and powers of the world. Whereof, and of the manner of his conversion to the Christian religion, he has given us a very large and punctual account in his discourse with Trypho. I know this account is suspected by some to be only a *prosopopœia*, to represent the grounds of his becoming a Christian after the platonic mode by way of dialogue, a way familiar with the philosophers of that sect. But however it may be granted that some few circumstances might be added to make up the decorum of the conference, yet I see no reason (nor is any thing offered to the contrary besides a bare conjecture) to question the foundation of the story, whereof the sum is briefly this.

3. Being from his youth acted by an inquisitive philosophic genius, to make researches and inquiries after truth<sup>l</sup> he first betook himself to the stoics, but not satisfied with his master, he left him, and went to a peripatetic tutor, whose sordid covetousness soon made him

<sup>l</sup> Apol. I. (revera II.) pag. 50. p. 218. &c.

<sup>k</sup> Ibid. pag. 51.

<sup>l</sup> Dialog. cum Tryph.



conclude that truth could not dwell with him, accordingly he turned himself over to a Pythagorean, who requiring the preparatory knowledge of music, astronomy, and geometry, him he quickly deserted, and last of all delivered himself over to the institution of an eminent platonist, lately come to reside at Neapolis; with whose intellectual notions he was greatly taken, and resolved for some time to give up himself to solitude and contemplation. Walking out therefore into a solitary place by the sea side, there met him a grave ancient man, of a venerable aspect, who fell into discourse with him. The dispute between them was concerning the excellency of philosophy in general, and of Platonism in particular; which Justin asserted to be the only true way to happiness, and of knowing and seeing God. This grave person refutes at large, and at last comes to show him, who were the most likely persons to set him in the right way. He tells him, that there were long before his reputed philosophers, certain blessed and holy men, lovers of God, and divinely inspired, called prophets, who foretold things which have since come to pass; who alone understood the truth, and undesignedly declared it to the world, whose books, yet extant, would instruct a man in what most became a philosopher to know; the accomplishment of whose predictions did sufficiently attest their faithfulness and integrity, and the mighty miracles which they wrought, set the truth of what they said beyond all exception; that they magnified God the great creator of the world, and published his son Christ to the world: concluding his discourse with this advice, *But as for thyself, above all things pray that the gates of light may be set open to thee; for these are not things discerned and understood by all, unless God and Christ grant to a man the knowledge of them.* Which discourse being ended, he immediately departed from him.

4. The wise discourse of this venerable man made a deep impression upon the martyr's mind<sup>m</sup>, kindled in his soul a divine flame, and begot in him a sincere love of

the prophets, and those excellent men that were friends to Christ : and now he began seriously to inquire into, and examine the Christian religion, which he confesses he found *μὲντι φιλοσοφίαν ἀσφαλὴν τε ἔν τε σύμφορον*, the only certain and profitable philosophy, and which he could not but commend as containing a certain majesty and dread in it, and admirably adapted to terrify and persuade those who were out of the right way, and to beget the sweetest serenity and peace in the minds of those who are conversant in it. Nor was it the least inducement to turn the scale with him, when he beheld the innocency of the Christians' lives, and the constancy of their death, with what fearless and undaunted resolutions they courted torments, and encountered death in its blackest shape. 'This very account he gives of it to the Roman emperor. "For my own part" says "he "being yet detained under the Platonic institutions, when I heard the Christians traduced and reproached, and yet saw them fearlessly rushing upon death, and venturing upon all those things that are accounted most dreadful and amazing to human nature, I concluded with myself, it was impossible that those men should wallow in vice, and be carried away with the love of lust and pleasure. For what man that is a slave to pleasure and intemperance, that looks upon the eating human flesh as a delicacy, can cheerfully bid death welcome, which he knows must put a period to all his pleasures and delights ; and would not rather by all means endeavour to prolong his life as much as is possible, and to delude his adversaries, and conceal himself from the notice of the magistrate, rather than voluntarily betray and offer himself to a present execution ? And certainly the martyr's reasonings were unanswerable ; seeing there could not be a more effectual proof of their innocency, than their laying down their lives to attest it. Zeno was wont to say, he had rather see one Indian burnt alive, than hear a hundred arguments about enduring labour and suffering. Whence Clemens Alexandrinus<sup>o</sup> infers the great advantages of

n Ap<sup>l</sup> 1. 1. p. 50.      o Stromat. 1. 2. p. 414.

Christianity, wherein there were daily fountains of martyrs springing up, who before their eyes were roasted, tormented, and beheaded, every day, whom regard to the law of their master had taught and obliged, τὸ ἑυλαβῆς δὲ αἱμάτων ἐνδείκνυσθαι, to demonstrate the truth and excellency of their religion, by sealing it with their blood.

5. We cannot exactly fix the date of his conversion, yet may we, I think, make a very near conjecture. Eusebius tells us, that at the time when Hadrian consecrated Antinous, Justin did yet adhere to the studies and religion of the Greeks. Now for this we are to know that Hadrian coming into Egypt lost there his beloved catamite Antinous, whose death he so resented, that he advanced him into the reputation of a deity; whence in an ancient inscription at Rome, he is styled ΚΤΗΡΟΝΟΣ ΤΩΝ ΕΝ ΑΙΓΥΠΤΩ ΘΕΩΝ, *the assessor of the gods in Egypt*..... He built a city to him in the place where he died called Antinoe, erected a temple, and appointed priests and prophets to attend it, instituted annual solemnities, and every five years sacred games, called Ἀντινόεια, held not in Egypt only, but in other parts; whence an inscription not long after those times, set up by the senate of Smyrna, mentions Lerenius Septimius Heliodorus Antinoea, who overcame in the sports at Smyrna. But to return..... 'Tis very evident that Hadrian had not been in Egypt, till about the time of Servianus or Severianus's being *consul* (as appears from that emperor's letters to him) whose consulship fell in with *Ann. Chr. CXXXII. .... Traj. XVI.* So that this of Antinous must be done either, that, or at most, the foregoing year; and accordingly about this time (as Eusebius intimates) Justin deserted the Greeks, and came over to the Christians..... Whence in his first apology presented not many years after to Antoninus Pius, Adrian's successor, he speaks of Antinous τὸ νῦν γεγενημένον, who very lately lived and was consecrated, and of the Jewish war, headed by Barchachab, as but lately past, which we know was concurrent

p II. Eccl. l. 4. c. 8. p. 122. q Ap. Casau. not. in .Æl. Spart. vit. Adr. p. 66.

r Marm. Oxon. CXI. III. p. 277. s Fast. ap. Vopisc. in vit. Saturn. p. 259

Apol. II. (revera I. p. 72.

with the death and *apotheosis* of Antinous. For that Justin's *ἡ νῦν γεγραμμένη* in both passages, cannot be precisely confined to the time of presenting that *apology*, is evident to all, and therefore (as the phrase is sometimes used) must be extended to what was lately done.

6. The wiser and more considerate part of the *Gentiles* were not a little troubled at the loss of so useful and eminent a person, and wondered what should cause so sudden a change. For whose satisfaction and conversion, as well as his own vindication, he thought good particularly to write a discourse to them, in the very first words whereof he thus bespeaks them. “Think not, O ye Greeks, that I have rashly, and without any judgment or deliberation departed from the rites of your religion. For I could find nothing in it really sacred, and worthy of the divine acceptance. The matters among you, as your poets have ordered them, are monuments of nothing but madness and intemperance: and a man can no sooner apply himself even to the most learned among you for instruction, but he shall be entangled in a thousand difficulties, and become the most confused man in the world,” And then proceeds with a great deal of wit and eloquence to expose the folly and absurdness of the main foundations of the Pagan creed, concluding his address with these exhortations; “Come hither, O ye Greeks, and partake of a most incomparable wisdom, and be instructed in a divine religion, and acquaint yourselves with an immortal King. Become as I am, for I sometimes was as you are. These are the arguments that prevailed with me, this the efficacy and divinity of the doctrine, which like a skilful charm expels all corrupt and poisonous affections out of the soul, and banishes that lust that is the fountain of all evil, whence enmities, strifes, envy, emulations, anger, and such like mischievous passions do proceed: which being once driven out, the soul presently enjoys a pleasant calmness and tranquillity. And being delivered from that

“ yoke of evils, that before lay upon its neck, it aspires  
 “ and mounts up to its Creator ; it being but suitable  
 “ that it should return to that place, from whence it bor-  
 “ rowed its original.”

7. But though he laid aside his former profession, he still retained his ancient garb, *ἐν φιλοσοφικῷ σχήματι περιεβύον* τὸν θῆον λέγον, as \*Eusebius, and after him †St. Hierom reports, preaching and defending the Christian religion under his old *philosophic* habit, which was the *pallium* or *cloak*, the usual badge of the Greek philosophers (different from that which was worn by the ordinary Greeks) and which those Christians still kept to, who before their conversion had been professed philosophers. So ‡ St. Hierom tells us of Aristides, the Athenian philosopher, contemporary with Quadratus, that under his former habit he became Christ's disciple ; and § Origen of Heraclas, afterwards bishop of Alexandria, that giving up himself to the more strict study of philosophy, he put on *φιλοσοφικὸν σχῆμα* the *philosophic habit*, which he constantly wore even after he became presbyter of that church. This custom continued long in the Christian church, that those who did *ἀσκητικῶς χρῆσταιζον*, (as †Socrates speaks) enter upon an *ascetic* course of life, and a more severe profession of religion, always wore the philosopher's cloak, and he tells us of Silvanus the *rhetorician*, that when he became christian, and professed this *ascetic* life, he was the first that laid aside the cloak, and contrary to custom put on the common garb. Indeed it was so common, that *ἡ γραικὶς ἐπιθίτῃς* became proverbial among the Heathens, when any Christian Ἀσκητικῶς passed by, there goes a Greek impostor, because of their being clad after the same manner, and professing a severer life than ordinary, like the philosophers among the Grecians, many of whom, notwithstanding, were mere cheats and hypocrites<sup>b</sup> ; and † St. Hierom

w Lib. 4. c. 11. p. 125. x De script. in Justin. y De script. in Aristid.

z Ap. Euseb. l. 6. c. 19. p. 221.

a H. Eccl. l. 7. c. 57.

b Διατί ποτε οἱ ἄνθρωποι, ὅταν μὲν τὴν ἰδωσιν αὐτῇ μὲν χιτῶνα ἔχοντα, ὅτε περι-  
 σίχῃσι ὅτι διαγλωττῇ λογιζόμενοι τυχεῖν, ναύτης ἐστὶν ὁ ἀνδραγαθός, ἢ ὅτι ἕδιν διὲ κατα-  
 γλιάν τέτυκται. — ἰππὼς δὲ τὴν ἰδωσιν ἀχίτῶνα ἐν ἱματίῳ, κομάντα τὴν κεφαλὴν ἢ τὰ  
 γόνατα. καὶ οἷον τί εἴσι πρὸς τέτληκε τὴν ἡσυχίαν εἶσιν, ἔδοξε ὅτι τὰς ἐλπίδας ἐλάττωσεν· ἀλλ' ἐφί-  
 σανται ἢ ἐρεθίζουσι ἢ ἡτοῖοι καταγίγασται, ἢ ἐλαττωμένοι ἢ παύται εἰδότες, ὅτι τοῖς καλῶμεθα  
 φιλοσοφικῶς ζήντες ἐστὶ ἡ πολλὴ αὐτῇ ; ἢ πρὸς τὴν τὴν ἀποδιδωμένην. Dion. Chrys.  
 Orat. LXXI. περὶ τῆς χιτῆνος p. 627.

c Epist. ad Marcel. p. 115. Tom. 1.

notes of his time, that if such a Christian were not so fine and spruce in his garb as others, presently the common saying was clapt upon him, he is an impostor and a Greek. This habit it seems was generally black, and sordid enough. Whence the monks who succeeded in this strict and regular course of life, are severely noted by the Gentile writers of those times under this character. Libanius calls them *μελαυμονέντες*, *black coat monks*, and says of them, that the greatest demonstration of their virtue was *τὸ ζῆν ἐν ἱμαστίῳ παύρῳ*, to walk about in mourning garments.<sup>d</sup> Much at the same rate <sup>e</sup> Eunapius describes the monks of Egypt, that they were clad in black, and were ambitious *δημοσίᾳ ἀσχημονεῖν*, to go abroad in the most slovenly and sordid garb. But it is time to return to our St. Justin, who (as <sup>f</sup> Photius and <sup>g</sup> Epiphanius note) showed himself in his words and actions, as well as in his habit to be a true philosopher.

8. He came to Rome, (upon what occasion is uncertain) probably about the beginning of Antoninus Pius's reign, where he fixed his habitation, dwelling, as appears from the acts of his martyrdom, about the Timothine baths, which were upon the Viminal mount. Here he strenuously employed himself to defend and promote the cause of Christianity, and particularly to confute and beat down the heresies that then mainly infested and disturbed the church, writing a book <sup>h</sup> against all sorts of heresies; but more especially opposed himself to Marcion, who was the son of a bishop, born in Pontus, and for his deflowering a virgin had been cast out of the church, whercupon he fled to Rome, where he broached many damnable errors, and among the rest, that there were two Gods, one the Creator of the world, whom he made to be the God of the Old Testament, and the author of evil; the other a more Sovereign and Supreme Being, Creator of more excellent things, the Father of Christ, whom he sent into the world to dissolve the law and the prophets, and to destroy the works of the other

<sup>d</sup> Orat. de Templ. p. 10. Ibid. p. 28.

<sup>e</sup> In vit. Ædes. p. 65.

<sup>f</sup> Φιλιστοφῶν ἐν τοῖς λόγοις ἐπὶ τῷ βασιλῇ, ἐπὶ τῷ σχήματι. Coll. 125. col. 304.

<sup>g</sup> Heres. 46 p. 171.

<sup>h</sup> Apol. II. p. 70

Deity, whom he styled the God of the Jews. Others, and among them especially <sup>i</sup> Epiphanius, and a more ancient author <sup>k</sup> of the *dialogues against the Marcionites* under the name of Origen (for that it was Origen himself, I much question) make him to have established three differing principles or beings; an ἀρχὴ ἀγαθὴ, or *good* principle, the father of Christ, and this was the god of the Christians; an ἀρχὴ δημιουργικὴ, or *creating* principle, that made the visible frame of things, which presided over the Jews, and an ἀρχὴ πονηρὴ, or *evil* principle, which was the devil, and ruled over the Gentiles. With him Justin encountered both by word and writing, particularly publishing a book which he had composed against him and his pernicious principles.

8. About the year of our Lord 140, the Christians seem to have been more severely dealt with; for though Antoninus the emperor was a mild and excellent prince, and who put out no edicts, that we know of, to the prejudice of Christianity, yet the Christians being generally traduced and defamed as a wicked and barbarous generation, had a hard hand born upon them in all places, and were persecuted by virtue of the particular edicts of former emperors, and the general standing laws of the Roman empire. To vindicate them from the aspersions cast upon them, and to mitigate the severities used towards them, Justin about this time published his first apology, (for though in all editions it be set in the second place, it was unquestionably the first) presenting it (as appears from the inscription) to Antoninus Pius<sup>l</sup> the emperor, and to his two sons Verus and Lucius, to the senate, and by them to the whole people of Rome, wherein with great strength and evidence of reason he defends the Christians from the common objections of their enemies, proves the divinity of the Christian faith, and shows how unjust and unreasonable it was to proceed against them without due conviction and form of law, acquaints them with the innocent rites and usages of the Christian assemblies, and lastly puts the emperor in mind of the

<sup>i</sup> Hæres. xlii. p. 135.

<sup>k</sup> Dial. contr. Marcion. p. 3, 4. Basil. edit. 1674. 4.

<sup>l</sup> Vid. Euseb. l. 4 c. 18. p. 139.



course which Adrian, his predecessor, had taken in this matter ; who had commanded that Christians should not be needlessly and unjustly vexed, but that their cause should be traversed and determined in open judicatures ; annexing to his apology a copy of the rescript which Adrian had sent to Minucius Fundanus to that purpose.

10. His address wanted not it seems its desired success<sup>m</sup>. For the emperor, in his own nature of a merciful and generous disposition, being moved partly by this apology, partly by the notices he had received from other parts of the empire, gave orders that Christians henceforward should be treated in more gentle and regular ways, as appears among others by his <sup>n</sup>letter to the commonalty of Asia, yet extant, which I shall here insert.

“ Emperor Cæsar Titus, Ælius Adrian, Antoninus, Augustus, Pius, high priest, the 15th time tribune, thrice consul, father of the country, to the common assembly of Asia, greeting. I am very well assured, that the gods themselves will take care, that this kind of men shall not escape, it being much more their concern, than it can be yours, to punish those that refuse to worship them ; whom you do but the stronglier confirm in their own sentiments and opinions, while you vex and oppress them, accuse them for atheists, and charge other things upon them, which you are not able to make good : nor can a more acceptable kindness be done them, than that being accused they may seem to choose to die rather than live, for the sake of that God whom they worship. By which means they get the better, being ready to lay down their lives, rather than be persuaded to comply with your command. As for the earthquakes that have been, or that do yet happen, it may not be amiss to advertise you, whose minds are ready to despond under any such accidents, to compare your case with theirs. They at such a time are much more secure and confident in their God, whereas you, seeming to disown God all the while, neglect both the rites of other gods, and the religion of that

<sup>m</sup> Oros. Hist. l. 7. c. 14. fol. 305.      <sup>n</sup> Ap. J. Mart. ad Calc. Apol. ii p. 700. & ap. Euseb. l. 4. c. 13. p. 126. & Chron. Alex. Ann. 2. Olymp. CCXXVII. Ind. VII. p. 503.



immortal deity, nay banish and persecute to death the Christians that worship him. Concerning these men several governors of provinces have heretofore written to my father of sacred memory : to whom he returned this answer, That they should be no way molested, unless it appeared that they attempted something against the state of the Roman empire. Yea, and I myself have received many notices of this nature, to which I answer according to the tenor of my father's constitution. After all which if any shall still go on to create them trouble, merely because they are Christians, let him that is indicted be discharged, although it appear that he be a Christian, and let the informer himself undergo the punishment.

Published at Ephesus in the place of the common assembly of Asia.

11. This letter was sent (as appears from the year of his consulship) Ann. Chr. 140, Antonini III. if it be objected, that this seems not consistent with the year of his being tribune, said here to be the 15th, I answer that the *δημαρχικὴ ἐξουσία*, or tribunitian power did not always commence with the beginning of their reign, but was sometimes granted, and that more than once, to persons in a private capacity, especially those who were candidates for the empire. Thus (as appears from the *Fasti Consulares*°) M. Agrippa had the *Tribunitia potestas* seven, as after his death Tiberius had it fifteen times during the life of Augustus. So that Antoninus's fifteenth tribuneship might well enough consist with the third year of his empire. Though I confess I am apt to suspect an error in the number, and the rather because <sup>p</sup>Sylburgius tells us, that these 15 years were not in the edict, as it is in Justin martyr, but were supplied out of Eusebius's copy, which I have some reason to think to be corrupted in other parts of this epistle. I am not ignorant that some learned men would have this imperial edict to be the decree of Marcus Aurelius, son of Antoninus. Indeed in the inscription of it, as it is extant in Eusebius, it is

° Videsis Fast. Consul. à Sigon. Edit. ad. Ann. V. C. DCCXLI. et DCCLXVI.  
p Annot. in Justin. M. p. 10. c. 24

Marcus Aurelius Antoninus: but then nothing can be more evident, than that that part of it is corrupted, as is plain, both because Eusebius himself a few lines before expressly ascribes it to Antoninus Pius, and because in the original inscription in Justin's own apology (from whence Eusebius transcribed his) it is Titus Ælius Antoninus Pius. And besides that nothing else of moment is offered to make good the conjecture, the whole consent of antiquity, and the tenor of the epistle itself clearly adjudge it to the elder Antoninus; and Melito bishop of Sardis, who presented an apology to his son and successor, tells him of the letters which his father at the time when he was his partner in the empire, wrote to the cities that they should not raise any new troubles against the Christians.

12. Not long after his first apology, Justin seems to have revisited the eastern parts: for besides what he says in the acts of his martyrdom, that he was twice at Rome, Eusebius expressly affirms, that he was at Ephesus, where he had his discourse with Tryphon, which it is plain was after the presenting his first apology to the emperor. And it is no ways improbable but that he went to Ephesus in company with those who carried the emperor's edict to the common-council of Asia, then assembled in that city, where he fell into acquaintance with Tryphon the Jew. This Tryphon was probably that rabbi Tarphon, תרפון as they commonly call him, *the wealthy priest*, the master or associate of R. Aquiba, of whom mention is often made in the Jewish writings. A man of great note and eminency, who had fled his country in the late war, where Barchochab had excited and headed the Jews to a rebellion against the Romans, since which time he had lived in Greece, and especially at Corinth, and had mightily improved himself by converse with the philosophers of those countries. With him Justin enters the lists in a two day's dispute, the account whereof he has given us in his dialogue with that subtle

q Ap. Euseb. l. 4. c. 26. p. 148. vid. c. 13. p. 127. r Lib. 4 c. 17. p. 142.  
s Vid. Dialog. cum Tryph. p. 349. t Dialog. cum Tryph. p. 317.

man, wherein he so admirably defends and makes good the truth of the Christian religion, cuts the very sinews of the Jewish cause, dissolves all their pleas and pretences against Christianity, and discovers their implacable spite and malice, who not barely content to reject Christianity, sent peculiar persons "up and down the world to spread abroad, that Jesus the Galilæan was a deceiver and seducer, and his whole religion nothing but a cheat and an imposture, that in their public synagogues they solemnly anathematized all that turned Christians, hated them, as elsewhere<sup>u</sup> he tells us, with a mortal enmity, oppressed and murdered them whenever they got them in their power; Barchochab, their late general, making them the only objects of his greatest severity and revenge, unless they would renounce and blaspheme Christ. The issue of the conference was, that the Jew acknowledged himself highly pleased with his discourse, professing he found more in it than he thought could have been expected from it, wishing he might enjoy it oftener, as what would greatly conduce to the true understanding of the scripture, and begging his friendship in what part of the world soever he was.

13. In the conclusion of this discourse with Tryphon, he tells us, he was ready to set sail, and depart from Ephesus, but whether in order to his return to Rome, or some other place, is not known. That he returned thither at last, is unquestionable, the thing being evident, though the time uncertain, whether it was while Antoninus was yet alive, or in the beginning of his successor's reign, I will not venture to determine. At his coming he had, among others, frequent contests with Crescens, the philosopher, a man of some note at that time in Rome. He was a "cynic, and according to the genius of that sect, proud and conceited, surly and ill-natured, a philosopher in appearance, but a notorious slave to all vice and wickedness. Tatian, Justin's scholar, (who saw the man at Rome, admired and despised him for his childish

<sup>u</sup> Ibid. pag. 335. & ap. Euseb. l. 4. c. 18. p. 140.  
<sup>w</sup> Vid. Hieron. de Script. in Justin.  
<sup>p</sup> 140.

<sup>v</sup> Pag. 323. Apolog. II.  
<sup>x</sup> Orat. contr. Græc.

and trifling, his wanton and effeminate manners) gives him this character, that he was the traducer of all their gods, the epitome of superstition, the accuser of generous and heroic actions, the subtle contriver of murders, the prompter of adultery, a pursuer of wealth even to rage and madness, a tutor of the vilest sort of lust, and the great engine and instigator of men's being condemned to execution : he tells us of him, that when at Rome, he was above all others miserably enslaved to sodomy and covetousness ; and though he pretended to despise death, yet did he himself abhor it, and to which, as the greatest evil, he sought to betray Justin and Tatian, for their free reproving the vicious and degenerate lives of those philosophical impostors. This was his adversary, *ὁ ἀντιπαρὸς αὐτοῖς*, as he calls him<sup>2</sup>, a lover of popular applause, not of true wisdom and philosophy, and who by all the base arts of insinuation endeavoured to traduce the Christians, and to represent their religion under the most infamous character. But in all his disputes the martyr found him wretchedly ignorant of the affairs of Christians, and strongly biassed by malice and envy, which he offered to make good (if it might be admitted) in a public disputation with him before the emperor and the senate ; assuring them, that either he had never considered the Christian doctrines, and then he was worse than the meanest ideots, who are not wont to bear witness and pronounce sentence in matters whereof they have no knowledge ; or if he had taken notice of them, it was plain that either he did not understand them, or if he did, out of a base compliance with his auditors, dissembled his knowledge and approbation, for fear of being accounted a Christian, and lest freely speaking his mind, he should fall under the sentence and the fate of Socrates ; so far was he from the excellent principle of that wise man, that *no man was to be regarded before the truth*. Which free and impartial censure did but more exasperate the man, the sooner to hasten and promote his ruin.

y Orat. contr. Græc. p. 157.

z Apol. I. (verius II.) p. 46.

14. In the mean time Justin presented his second apology to M. Antoninus (his colleague, L. Verus, being then, probably, absent from the city) and the senate; for that it was not addressed to the senate alone, is evident from several passages in the apology itself. There are, that will have this as well as the former to have been presented to Antoninus Pius, but certainly without any just ground of evidence, besides that Eusebius and the ancients expressly ascribe it to Marcus Aurelius, his son and successor. And were the inscription and beginning of it, which are now wanting, extant, they would quickly determine and resolve the doubt. The occasion of it was this. <sup>a</sup>A woman at Rome had, together with her husband, lived in all manner of wantonness and debauchery, but being converted to Christianity, she sought by all arguments and persuasions to reclaim him from his loose and vicious course. But the man was obstinate, and deaf to all reason and importunity; however by the advice of her friends, she still continued with him, hoping in time she might reduce him; till finding him to grow intolerable, she procured a bill of divorce from him. The man was so far from being cured, that he was more enraged by his wife's departure, and accused her to the emperor for being a Christian; she also put in her petition, to obtain leave to answer for herself. Whereupon he deserted the prosecution of his wife, and fell upon one Ptolemeus, by whom she had been converted to the Christian faith, whom he procured to be cast into prison, and there a long time tortured merely upon his confessing himself a Christian. At last being brought before Urbicius, prefect to the city, he was condemned to death. Whereat Lucius, a Christian that stood by, could not forbear to tell the judge, it was very hard that an innocent and virtuous man, charged with no crime, should be adjudged to die merely for bearing the name of a Christian, a thing no way creditable to the government of such emperors as they had, and of the august senate of Rome, Which he had no sooner said, but he was

<sup>a</sup> Apolog. I. p. 41.

together with a third person sentenced to the same fate. The severity of these proceedings awakened Justin's solicitude and care for the rest of his brethren, who immediately drew up an apology for them, wherein he lays down a true and naked relation of the case, complains of the injustice and cruelty of such procedures, to punish men merely for the name of Christians, without ever accusing them of any material crimes, answers the objections usually urged against them, and desires no more favour, than that what determination soever they should make of it, his apology might be put before it, that so the whole world might judge of them, when they had been once truly acquainted with their case.

15. The martyr's activity and zeal in the cause of Christianity did but set the keener edge upon Crescens's malice and rage against him. The philosopher could not confute him by force of argument, and therefore resolved to attack him by clancular and ignoble arts, and could think of no surer way to oppress him, than by engaging the secular powers against him. Marcus Antoninus, the emperor, was a great philosopher, but withal zealous of Pagan rites to the highest degree of superstition; he had from his youth been educated in the <sup>b</sup>Salian college, all the offices whereof he had gone through in his own person, affecting an imitation of Numa Pompilius, the first master of religious ceremonies among the Romans, from whom he pretended to derive his pedigree and original: nay, so very strict in his way of religion (says <sup>c</sup>Dion) that even upon the Dies Nefasti, the unlucky and inauspicious days, when all public sacrifices were prohibited, he would then privately offer sacrifices at home. What apprehensions he had of the Christians is evident from hence, that he ascribes <sup>d</sup>their ready and resolute undergoing death, not to a judicious and deliberate consideration, but to a <sup>ἡλικὴ ἀκαταξία</sup>, a *mere stubbornness* and obstinacy; which he, being so eminent and professed a Stoic, had of all men

<sup>b</sup> J. Capitol in vit. M. Anton. c. 4. p. 156.

<sup>c</sup> Excerpt Dion. p. 721.

<sup>d</sup> Τὸν ὡς ἐαυτοῦ. l. 11. §. 3 p. 106.

in the world the least reason to charge them with. With him it was no hard matter for Crescens to insinuate himself, and to procure his particular disfavour towards Justin, a man so able, and so active to promote the interest of the Christian religion. Indeed Justin himself had publicly told the emperor what he expected should be his own fate, that he looked that Crescens, or some of their titular philosophers, should lay snares to undermine, torment, or crucify him. Nor was he at all mistaken, the envious man procuring him to be cast in prison, where if the 'Greeks say true, he was exercised with many preparatory tortures in order to his martyrdom. I confess Eusebius gives us no particular account of his death, but the acts of his martyrdom are still <sup>e</sup>extant, and (as there is reason to believe) genuine and uncorrupt, the shortness of them being not the least argument that they are the sincere transcripts of the primitive records, and that they have for the main escaped the interpolations of later ages, which most others have been obnoxious to. I know it is doubted by <sup>h</sup>one, whether these acts contain the martyrdom of ours, or another Justin: but whoever considers the particulars of them, most agreeable to our Justin, and especially their fixing his death under the prefecture of Rusticus, which Epiphanius expressly affirms of our St. Justin, will see little reason to question, whether they belong to him. In them then we have this following account.

16. Justin and six of his companions having been apprehended, were brought before Rusticus, prefect of the city. This Rusticus was <sup>i</sup>Q. Junius Rusticus, a man famous both for court and camp, a wise statesman and great philosopher, peculiarly addicted to the sect of the Stoics. He was tutor to the present emperor M. Aurelius, and what remarkable rules and instructions he had given him, Antoninus himself sets down at large<sup>k</sup>. Above all his masters he had a particular reverence and regard to

<sup>e</sup> Apolog. I. p. 46.      <sup>f</sup> Men. Græc. Τὸ α'. αὐτῶν.      <sup>g</sup> Apud Sur. an XII Jun. p. 382 & Baron, ad. Ann 165. n. 2. & seq.      <sup>h</sup> Sur loc. cit. at.  
<sup>i</sup> J. Capit. ubi supr. c. 9. p. 154.      <sup>k</sup> Τὸν αὐτῶν. l. 1. §. 7. p. 1.



him, communicated to him all his public and private counsels, showed him respect before all the great officers of the empire, and after his death required of the senate that he might be honoured with a public statue. He had been consul in the second year of Hadrian, and again in the second of the present emperor's, and was now prefect of Rome: before whom these good men being brought, he persuaded Justin to obey the gods, and comply with the emperor's edicts. The martyr told him, that no man could be justly found fault with, or condemned, that obeyed the commands of our Saviour Jesus Christ. Then the governor inquired in what kind of learning and discipline he had been brought up: he told him, that he had endeavoured to understand all kinds of discipline, and tried all methods of learning, but had finally taken up his rest in the Christian discipline, how little soever it was esteemed by those who were led by error and false opinions. Wretch that thou art (said the governor) art thou then taken with that discipline? I am, replied the martyr, for with right doctrine do I follow the Christians. And when asked what that doctrine was; he answered, the right doctrine which we Christians piously profess, is this, We believe the one only God to be the creator of all things visible and invisible, and confess our Lord Jesus Christ to be the Son of God, foretold by the prophets of old, and who shall hereafter come to be the judge of mankind, a saviour, preacher, and master to all those, who are duly instructed by him: that as for himself, he thought himself too mean to be able to say any thing becoming his infinite deity; that this was the business of the prophets, who had many ages before foretold the coming of this Son of God into the world.

17. The prefect next inquired where the Christians were wont to assemble, and being told, that the God of the Christians was not confined to a particular place, he asked in what place Justin was wont to instruct his disciples, who gave him an account of the place where he dwelt, and told him that there he preached the Christian doctrine to all that resorted to him. Then having se-



verally examined his companions, he again addressed himself to Justin in this manner. Hear thou that art noted for thy eloquence, and thinkest thou art in the truth; if I cause thee to be scourged from head to foot, thinkest thou thou shalt go to heaven? He answered, that although he should suffer what the other had threatened, yet he hoped he should enjoy the portion of all true Christians, well knowing that the divine grace and favour was laid up for all such, and should be as long as the world endured. And when again asked, whether he thought he should go to heaven, and receive a reward; he replied, that he did not think it only, but knew, and was so certain of it, that there was no cause to doubt it. The governor seeing it was to no purpose to argue, came closer to the matter in hand, and bid them go together, and unanimously sacrifice to the gods. No man (replied the martyr) that is in his right mind, will desert true religion to fall into error and impiety. And when threatened that unless they complied, they should be tormented without mercy; There is nothing (said Justin) which we more earnestly desire, than to endure torments for the sake of our Lord Jesus Christ, and be saved. For this is that which will promote our happiness, and procure us confidence before that dreadful tribunal of our Lord and Saviour, before which by the divine appointment, the whole world must appear. To which the rest assented, adding, despatch quickly what thou hast a mind to, for we are Christians, and cannot sacrifice to idols. Whereupon the governor pronounced this sentence; *They who refuse to do sacrifice to the gods, and obey the imperial edict, let them be first scourged, and then beheaded according to the laws.* The holy martyrs rejoiced and blessed God for the sentence passed upon them, and being led back to prison, were accordingly whipped, and afterwards beheaded. The Greeks<sup>1</sup> in their rituals, though very briefly, give the

<sup>1</sup> Ἰουδαιοὶ καὶ οὐνοὶ ἱερὸν ἐκ βίβλ.

Ὡς εἶδε σφαγεῖν τοὺς πάντας διδασκάλους.

Πρώτη ἱστορία Ἰουδαιοῦ ἡμετέριον.

Men. Græcor. T. 1. c. 1. 1. 1.

same account, only they differ in the manner of the martyr's death, which they tell us was by a draught of poison, while the rest of his companions lost their heads. Though there are that by that fatal potion understand no more than the poisonous malice and envy of Crescens the philosopher, by which Justin's death was procured. And indeed, if literally taken, the account of the Greeks in that place will not be very consistent with itself. Their dead bodies the Christians took up and decently interred. This was done, as Baronius conjectures, *Ann. Chr.* CLXV. with whom seems to concur the <sup>a</sup>Alexandrine Chronicle, which says, that Justin having presented his second apology to the emperors, was not long after crowned with martyrdom. This is all the certainty that can be recovered concerning the time of his death, the date of it not being consigned by any other ancient writer. It is a vast mistake (or rather error of transcribers) of <sup>a</sup>Epiphanius, who makes him suffer under Adrian, when yet he could not be ignorant that he dedicated his first apology to Antoninus Pius, his successor, in the close whereof he makes mention of Adrian, his illustrious parent and predecessor, and annexes the letter which he had written to Minucius Fundanus in favour of the Christians; and no less his mistake (if it was not an error in the number) concerning his age, making him but thirty years old at the time of his death, a thing no ways consistent with the course of his life: and for what he adds of *ἡλικία*, *ἡλικία*, that he died in a firm and consistent age, it may be very well applied to many years after that period of his life.

18. Thus have we traced the martyr through the several stages of his life, and brought him to his last fatal period. And now let us view him a little nearer. He was a man of a pious mind, and a very virtuous life; tenderly sensible of the honour of God, and the great interests of religion. He was not elated, nor valued

m Ad ann. 2 Olymp. 236. M. Aurel. & L. Ver. Imp. 6. Indict. 3. p. 606.  
n Hæres. XLVI. p. 171.

himself upon the account of his great abilities, but upon every occasion entirely resolved the glory of all into the divine grace and goodness. He had a true love to all men, and a mighty concern for the good of souls, whose happiness he continually prayed for and promoted, yea, that of their fiercest enemies. From none did he and his religion receive more bitter affronts and oppositions than from the Jews, yet he tells °Tryphon that they heartily prayed for them and all other persecutors, that they might repent and, ceasing to blaspheme Christ, might believe in him, and be saved from eternal vengeance at his glorious appearing: ¶that though they were wont solemnly to curse them in their synagogues, and to join with any that would persecute them to death, yet they returned no other answer than that, you are our brethren, we beseech you own and embrace the truth of God. And in his apology to the emperor and the senate, he thus concludes, I have no more to say, but that we shall endeavour what in us lies, and heartily pray, that all men in the world may be blessed with the knowledge and entertainment of the truth. In the pursuit of this noble and generous design he feared no dangers, but delivered himself with the greatest freedom and impartiality; he acquaints the emperors, how much it was their duty to honour and esteem the truth, that he came not to smooth and flatter them, but to desire them to pass sentence according to the exactest rules of justice; ¶that it was their place and infinitely reasonable when they had heard the cause, to discharge the duty of righteous judges, which if they did not, they would at length be found inexcusable before God; ¶nay that if they went on to punish and persecute such innocent persons, he tells them beforehand, it was impossible they should escape the future judgment of God, while they persisted in this evil and unrighteous course. In this case he regarded not the persons of men, nor was scared with the dangers that attended it, and therefore in his conference

o Dial. cum Tryph. p. 254.

p Ibid. pag. 313

q Apolog. 1. p 52.

r Apol. II. p. 53.

s Ibid. p. 54.

t Ibid. p. 99.

with the Jew, tells " him, that he regarded nothing but to speak the truth, not caring whom in this matter he dis-oblged, yea, though they should presently tear him all in pieces; neither fearing nor favouring his own countrymen the Samaritans, whom he had accused in his apology to the emperor, for being so much bewitched and seduced with the impostures of Simon Magus, whom they cried up as a supreme deity, above all principality and power.

19. For his natural endowments, he was a man of acute parts, a smart and pleasant wit, a judgment able to weigh the differences of things, and to adapt and accommodate them to the most useful purposes; all which were mightily improved and accomplished by the advantages of foreign studies, being both in the Christian and Ethnic philosophy, *εις ἀκρον ἀπηγγενετο, πολυμαθεία τε ἐν ἱστορίῃσι τε καὶ φιλοσοφίᾳ*, says ' Photius, arrived at the very height, flowing with abundance of history, and all sorts of learning. In one thing, indeed, he seems to have come short, and wherein the first fathers were generally defective, skill in the Hebrew, and other eastern languages, as appears (to omit others) by one instance, his derivation of the word *Satanas*; *Sata* (as he tells " us) in the Hebrew and the Syriac signifying an *apostate*, and *Nas* the same with the Hebrew *Sata*, out of the composition of both which arises this one word *Satanas*. A trifling conceit, and the less to be pardoned in one that was born and lived among the Samaritans and the Jews; every one that has but conversed with those languages at a distance, knowing it to spring from *שָׂטָן* to be an *adversary*, which being formed according to the mode of the Greeks, (as ' Origen long since observed in this very instance) who were wont to add *α* to the termination of words borrowed from a foreign language, becomes *Satanas*, an *adversary*. And therefore a late 'author (who has weeded the writings of the ancients, and whose quotations savour of infinitely greater ostentation, than either judgment or fidelity) suf-

α Dial. cum Tryph. p. 349.

ω Dialog. cum Tryph. p. 331.

γ Sand. Tract. de Vet. Script. Eccl. Hist. Eccles. Tom. 1. Præfix. p. 44.

ν Cod. CXXV. col. 304.

ξ Contr. Cels. l. 6. p. 306.

ficiently betrays his ignorance in those very fathers, with which he pretends so much acquaintance, when to prove the *Quest. & Resp. ad Orthodoxos*, not to be the genuine work of our Justin, he urges the odd and ridiculous interpretation of the word *csanna*, there rendered <sup>z</sup> by *μεγαλοσύνη ὑπερυμνία*, *super-excellent magnificence*: of the true signification whereof (says he) Justin himself being a Samaritan could not be ignorant. When as his unquestionable tracts afford such evident footsteps of his lamentable unskilfulness in that language. But the man must be excused, seeing in this (as in many other things) he traded purely upon trust, securely stealing the whole passage, word for word, out of another author <sup>a</sup>: so little skill had he to distinguish between true and false, and to know when to follow his guides, and where to leave them. As for Justin himself his ignorance herein is the less to be wondered at, if we consider that his religion, as a Gentile born, his early and almost sole converse with the Greeks, his constant study of the writings of the Gentile philosophers, might well make him a stranger to that language, which had not much in it to tempt a mere philosopher to learn it. In all other parts of learning, how great his abilities were, may be seen in his writings yet extant (to say nothing of them that are lost) *πεπαιδευμένης διανοίας ἡ περὶ τὰ θεῖα ἱστορικῆς ἰσομνήμεια, πάσης ὀφίλλεται ἱμπλία*, as <sup>b</sup> Eusebius says of them, the monuments of his singular parts, and of a mind studiously conversant about divine things, richly fraught with excellent and useful knowledge. They are all designed either in defence of the Christian religion both against Jews and Gentiles, or in beating down that common religion, and those prophane and ridiculous rites of worship which then governed the world, or in prescribing rules for the ordinary conduct of the Christian life, all which he has managed with an admirable acuteness and dexterity. Some books indeed have obtruded themselves under his name, as the *Expositio Fidei, Quæstiones & Responsa ad Orthodoxos*,

<sup>z</sup> Vid. *Quest. L.* p. 421.

<sup>a</sup> Vid. Rivet. *Crit. Sacr.* l. 2. c. 5. p. 198.

<sup>b</sup> H. *Eccl.* l. 4. c. 18. p. 139.

*Quæstiones Græcanicæ ad Christianos, Quæstiones V. ad Græcos, &c.* all which are undoubtedly of a later age, composed after Christianity was fully settled in the world, and the Arian controversies had begun to disturb the Christian church. Or if any of them were originally his, they have been so miserably interpolated and defaced by after ages, that it is almost impossible to discern true from false.

20. As for the epistle to Diognetus, though excepted against by some, yet is it fairly able to maintain its title, without any just cause alleged against it. Nor is it improbable but that this might be that very Diognetus who was tutor to the emperor M. Aurelius, who (as himself confesses <sup>c</sup>) persuaded him to the study of philosophy, and gave him wise counsels and directions to that purpose, and being a person of note and eminency, is accordingly saluted by the martyr with a ἀρίστης διόγνητος, *most excellent Diognetus*. His temper and course of life had made him infinitely curious (as is evident from the first part of that epistle) to know particularly what was the religion, what the manners and rites of Christians, what it was that inspired them with so brave and generous a courage, as to condemn the world, and to despise death; upon what grounds they rejected the religion, and disowned the deities of the Gentiles, and yet separated themselves from the Jewish discipline and way of worship; what was that admirable love and friendship by which they were so fast knit together, and why this novel institution came so late into the world. To all which inquiries (suitable enough to a man of a philosophic *genius*) Justin (to whom probably he had addressed himself as the most noted champion of the Christian *cause*) returns a very particular and rational satisfaction in this epistle, though what effect it had upon the philosopher is unknown. That this epistle is not mentioned by Eusebius, is no just exception, seeing he confesses <sup>d</sup> there were many other books of Justin's besides those which he there reckons up: that it is a little more than ordinary

c M. Aurel. τὸν αὐτὸν ἐκείν. l. 1. §. 6. p. 1.

d H. Eccl. l. 4. c. 18. p. 140.

polite and philosophical, is yet less; for who can wonder if so great a scholar as Justin, writing to a person so eminent for learning and philosophy, endeavoured to give it all the advantages of a florid and eloquent discourse. It must be confessed that his ordinary style does not reach this; for which let us take Photius's<sup>c</sup> censure, a man able to pass a judgment in this case: *he studied not (says he) to set off the native beauty of philosophy with the paint and varnish of rhetorical art. For which cause his discourses, though otherwise very weighty and powerful, and observing a composure agreeable enough to art and science, have not yet those sweet and luscious insinuations, those attractives and allurements that are wont to prevail upon vulgar auditors, and to draw them after them.*

21. That which may seem most to impair the credit of this ancient and venerable man, is that he is commonly said to be guilty of some unorthodox sentiments and opinions, disagreeing with the received doctrines of the church. True it is, that he has some notions not warranted by general entertainment or the sense of the church, especially in later ages, but yet scarce any but what were held by most of the fathers in those early times, and which for the main are speculative and have no ill influence upon a good life; the most considerable whereof we shall here remark. First he is charged with too much kindness and indulgence to the more eminent sort of Heathens, and particularly towards Socrates, Heraclitus, and suchlike<sup>d</sup>: such indeed he seems to allow to have been in some sense Christians, and of Socrates particularly<sup>e</sup> affirms that Christ *was ἀπὸ μίξε in part known to him*, and the like elsewhere more than once..... The ground of all which was this, that such persons did *μετὰ λόγον βίβν, live according to the λόγῳ the word, or reason*, and that this naturally is in every man, and manifest to him, if he but govern himself according to it. For the

<sup>c</sup> Loc. supr. citato.

<sup>f</sup> Τον Χριστον περιετόκον τῷ Θεῷ εἶναι ἰδιόχρητον, ἢ περιεμνηύσαντα λόγον ἔντα, ἢ πᾶν μὲν<sup>g</sup> ἀνθρώπων μετίσχε. Καὶ οἱ μετὰ λόγον βιώσαντες, Χριστιανὴ οἶσι, καὶ ἄθροι ἐνμισθίται μὲν ἐν Ἑλλασί μὲν Σακεδάτης ἢ Ἡράκλει<sup>g</sup>, ἢ οἱ ὅμοιοι αὐτοῖς. Apol. II. page 83.

<sup>g</sup> Apol. I. p. 48.



clearer understanding whereof it may not be amiss briefly to inquire in what sense the primitive fathers, and especially our Justin use this word λόγος. And their notion was plainly this, that Christ was the eternal λόγος or word of the Father, the sum and centre of all reason and wisdom, as the sun is the fountain of light, and that from him there was a λόγος or reason naturally derived into every man, as a beam and emanation of light from that sun; to which purpose they usually bring that of St. John, *In the beginning was the word, and the word was with God, and the word was God: that was the true light that lighteth every man that cometh into the world*<sup>a</sup>. God (says Justin) <sup>i</sup> first and before the production of any creatures begot of himself δύναμις τίνα λογικὴν, a certain rational power, sometimes styled in scripture the glory of God, the Son, Wisdom, an Angel, God, Lord, and Word; by all which names he is described both according to the economy of his Father's will, and according to his voluntary generation of him. And elsewhere<sup>k</sup>; we love and worship the word of the unbegotten and ineffable God, which (Word) for our sakes became man, that by partaking of our sufferings he might work out our cure..... Hence Christ is called <sup>l</sup> τὸ πᾶν λόγος, the universal Word, and with respect to him reason is styled σπειρματικὸς λόγος, the seminal Word that is sown in our natures, τὸ σπειρματικὸν θεῖον λόγον τὸ ζυγισθὲν, and<sup>m</sup> ἡ ἐν κατὰ ἐμφύτῃ τῷ λογικῷ σπορῇ, the internal semination of the implanted Word, which he there distinguishes from the αὐτὸ τὸ σπέρμα, the primary and original seed itself, from which according to the measure of grace given by it, all participation and imitation does proceed. This is that which he means by the σπειρματὰ ἀληθείας, the seeds of truth, which he <sup>n</sup> tells us seem to be in all men in the world; they are a derivation from Christ, who is the root, a kind of participation of a divine nature from him. Clemens of Alexandria thus deduces the pedigree. The

h Ὁ δὲ ζωτὴς ἐκλάμπει τοῖς λογικοῖς ἐν ἡγεμονικαῖς, ἵνα αὐτῶν ὁ γὰρ τὰ ἴδια ὅρα<sup>x</sup> βλάπτῃ. τὸ γοῦν ποσειδὸν ἐστὶ φῶς· λόγος δὲ τῶν λογικῶν ψυχῶν τῶν ἐν τῷ αἰσθητῇ κόσμῳ, &c. Orig. Com. in Joan. p. 25. vid. etiam. p. 40.

<sup>i</sup> Dial. cum Tryph. p. 234. p. 285. D.

<sup>k</sup> Apol. I. p. 51.

<sup>l</sup> Ibid. p. 46.

<sup>m</sup> Ibid. p. 51.

<sup>n</sup> Apol. I. 2. p. 82.



image of God (says<sup>o</sup> he) is his word, (for the divine word is the genuine offspring of the mind, the archetypal light of light) and the image of the word is man. The true mind that is in man (and therefore to be made after the image and likeness of God) as to the frame of the heart is conformed to the divine word, and by that means partakes of the word or reason.

22. Origen, Clemens's scholar, treads exactly in his master's steps. He tells us<sup>p</sup>, that as God the father is αὐτίδιον, the fountain of deity to the Son, so God the Son, ὁ λόγος, the word, or the supreme and eternal reason, is the fountain and original that communicates reason to all rational beings, who as such are εἰκόνες τ' εἰκόνιον, the image of the image, that is, some kind of shadow of the word, who is the brightness of his father's glory, and the express image of his person. And he further adds, that λόγος with an article is meant of Christ, but without it of that word or reason that is derived from him. The case then in short is this, every man naturally is endued with principles of reason, and lively notices of good and evil, as a light kindled from him, who is the word and wisdom of the father, and may so far be said to partake of Christ, the primitive and original word, and that more or less according to their improvement of them; so that whatever wise and excellent things either philosophers or poets have spoken, says Justin the martyr<sup>q</sup>, it was διὰ τε ἱμφύλιον παύλι γένου ἀνθρώπων σπέρμα τῷ λόγῳ, from that seed of the λόγος, word, or reason that is implanted in all mankind: thus he says that Socrates<sup>r</sup> exhorted the Greeks to the knowledge of the *unknown God* by the inquisition of the *word*. To conclude this, he no where affirms, that Gentiles might be saved without the entertainment of Christianity, nor

<sup>o</sup> Admonit. ad Gent. p. 62.

<sup>p</sup> Ὁ γὰρ ἐν ἐκείνῳ μόνῳ τῶν λογικῶν τετυπὼν τὸν λόγον ἔχει πρὸς τὸ ἐν ἀρχῇ λόγον πρὸς τὴν θείαν οὐσίαν λόγον θέν, οὐ ὁ Θεὸς λόγος πρὸς τὸ θέν. Ὡς γὰρ αὐτὸς θεός, ἢ ἀνθρώπος Θεὸς ὁ πατήρ πρὸς εἰκόνα, ἢ εἰκόνας τ' εἰκόνιον (διὰ τὴν κατ' εἰκόνα λογιζομένη οὐσίαν αἱ ἀνθρώπων, ἔχ' εἰκόνας) ἕως ὅτε αὐτὸς λόγος πρὸς τὸ ἐν ἐκείνῳ λόγον· ἀμφότερα γὰρ τῆς ἐξουσίας χάριν, ὁ πατὴρ θεοποίησεν, ὁ δὲ υἱός, λόγος. Tim. 1. Comment. in Joan. p. 47. Edit. Huet. Tom. 2. οὐ τρέπουν γὰρ ὁ ἐπὶ πᾶσι Θεός, ὁ Θεός, ἢ ἔχ' ἀπλάτος Θεός, ἕως ὅτε τῇ αὐτῇ ἐν ἐκείνῳ τῶν λογικῶν λόγῳ, ὁ λόγος τῷ ἐν ἐκείνῳ λόγῳ ἔχ' αὐτὴν κυρίως ἐκείνῳ τῷ πρὸς τὸν ὀνομασθέντ' ἢ λογιζόντ', ὁ λόγος. Ibid. p. 40.

<sup>q</sup> Apolog. l. p. 46. vid. p. 48. C.

<sup>r</sup> Ibid. p. 48.

that their knowledge was of itself sufficient to that end (no man more strongly proves reason and natural philosophy to be of themselves insufficient to salvation) but that so far as they improved their reason and internal word to the great and excellent purposes of religion, so far they were Christians, and akin to the eternal and original word, and that 'whatever was rightly dictated or reformed by this inward word, either by Socrates among the Greeks, or by others among the Barbarians, was in effect done by Christ himself, *the word made flesh*.

23. Another opinion with which he was charged is Chiliasm, or the reign of a thousand years. This indeed he expressly asserts<sup>s</sup>, that after the resurrection of the dead is over, Jerusalem should be rebuilt, beautified and enlarged, where our Saviour with all the holy patriarchs and prophets, the saints and martyrs should visibly reign a thousand years. He confesses indeed that there are many sincere and devout Christians that would not subscribe to this opinion; but withal affirms that there were abundance of the same mind with him. As indeed there were, "Papias bishop of Hierapolis, 'Irenæus bishop of Lyons, "Nepos, "Apollinaris, 'Tertullian, "Victorinus, "Lactantius, "Severus Gallus, and many more. The first that started this notion among the orthodox Christians of those early times seems to have been the before mentioned Papias, who (as "Eusebius tells us) pretended it to be an apostolical tradition, misunderstanding the apostles' discourses, and too lightly running away with what they meant in a mystical and hidden sense. For he was, though a good man, yet of no great depth of understanding, and so easily mistaken; and yet as he observes, his mistake imposed upon several ecclesiastical persons, the venera-

<sup>s</sup> Οὐ μόνον Ἕλλησι διὰ Σωκράτους ὑπὸ λόγου ἀνέχχθη ταῦτα, ἀλλὰ καὶ ἐν βαρβάρῳ ὑπὸ τοῦ πῦ ἀνέχχεται μυσθίντῳ· καὶ ἀνδρῶν γενομένων, καὶ Ἰησοῦ Χριστοῦ κληθίντῳ. Just. Apol. II. p. 56.

<sup>t</sup> Dialog. cum Tryph. p. 306, 307. vid. p. 369.

<sup>u</sup> Apud Iren. l. 5. c. 33. p. 498. vid. Euseb. l. 5. c. ult. p. 112.

<sup>v</sup> Loc. cit. & ap. Euseb. ubi supr.

<sup>w</sup> Ap. Euseb. l. 7. c. 24. p. 270.

<sup>x</sup> Ap. Hieron. Comment. in Ezech. c. 36. Tom. 5. p. 507.

<sup>y</sup> Adv. Marcion. l. 3. c. 23. p. 411. de Resur. Carn. c. 25. p. 340.

<sup>z</sup> Apud Hieron., loc. supr. cit. <sup>a</sup> De vit. beat. l. 7. c. 24. p. 722. c. 26. p. 727. & seq. <sup>b</sup> Ap. Hieron. ubi supr. vid. etiam de script. Eccles. in Papias.

<sup>c</sup> Lib. 5. c. 39. p. 112.

ble antiquity of the man recommending the error to them with great advantage. Among which especially were, our St. Justin and Irenæus, who held it in an innocent and harmless sense. It is true <sup>d</sup>Cerinthus and his followers, mixing it with Jewish dreams and fables, and pretending divine revelations to patronise and countenance it, improved it to brutish and sensual purposes, placing it in a state of eating and drinking, and all manner of bodily pleasures and delights. And what use heretics of later times have made of it, and how much they have improved and enlarged it, is not my present business to inquire.

24. Concerning the state of the soul after this life, he affirms <sup>e</sup>that the souls even of the prophets and righteous men fell under the power of *dæmons*, though how far that power should extend, he tells us not, grounding his assertion upon no other basis than the single instance of Samuel's being summoned up by the enchantments of the Pythoness. Nor does he assert it to be necessarily so, seeing he grants that by our hearty endeavours and prayers to God, our souls at the hour of their departure may escape the seizure of those evil powers. To this we may add, what he seems <sup>f</sup>to maintain, that the souls of good men, are not received into heaven till the resurrection; that when they depart the body, they remain <sup>g</sup>in a better state, where being gathered within itself, the soul perpetually enjoys what it loved; but that the souls of the unrighteous and the wicked are thrust into a worse condition, where they expect the judgment of the great day: and he reckons<sup>h</sup> it among the errors of some pretended Christians, who denied the resurrection, and affirmed that their souls immediately after death were taken into heaven. Nor herein did he stand alone, but had the almost unanimous suffrage of primitive writers voting with him, <sup>i</sup>Irenæus, <sup>j</sup>Tertullian, <sup>k</sup>Origen, <sup>l</sup>Hilary, <sup>m</sup>Prudentius, <sup>n</sup>Ambrose, <sup>o</sup>Augustin,

<sup>d</sup> Caius ap. Euseb. l. 3. c. 28. p. 100. Dionys. Corinth. *ibid.* & l. 7. c. 25. p. 273.  
<sup>e</sup> Dial. cum Tryph. p. 333. <sup>f</sup> *Ibid.* p. 223. <sup>g</sup> *Ib.* p. 222. C. <sup>h</sup> *Ibid.* p. 307.  
<sup>i</sup> Adv. Hæres. l. 5. c. 31. p. 491. <sup>j</sup> Apol. c. 47. p. 37.  
<sup>k</sup> Περὶ ἀρχ. l. 2. c. 12 fol. 136. l. 4 c. 2. fol. 154. confer. Philoc. c. 1. p. 18.  
& Homil. 7. Levit. fol. 71. <sup>m</sup> Enarrat. in Psal CXX. p. 532.  
<sup>n</sup> Cathemer. Hymn. X. p. 485. <sup>o</sup> Ambros. de Cain & Ab. lib. 2. p. 131.  
T. 4. de bon. Mort. c. 10. p. 240.

†Anastasius Sinaita, and indeed who not, there being a general concurrence in this matter, that the souls of the righteous were not upon the dissolution presently translated into Heaven, that is, not admitted to a full and perfect fruition of the divine presence, but determined to certain secret and unknown repositories, where they enjoyed a state of imperfect blessedness, waiting for the accomplishment of it at the general resurrection, which intermediate state they will have described under the notion of *Paradise* and *Abraham's bosom*, and which some of them make to be a subterranean region within the bowels of the earth.

25. The like concurrence, though not altogether so uncontrollably entertained of the ancients with our Justin, we may observe in his opinion concerning the †angels, that God having committed to them the care and superintendency of this sublunary world, they abused the power intrusted with them, mixing themselves with women in wanton and sensual embraces, of whom they begat a race and posterity of dæmons. An assertion not only intimated by †Philo and †Josephus, but expressly owned by †Papias, †Athenagoras, †Clemens Alexandrinus, †Tertullian, †Cyprian, †Lactantius, †Sulpitius Severus, †St. Ambrose, and many more. That which first gave birth to this opinion (easily embraced by those who held angels to be corporeal) was a misunderstanding that place, *the sons of God saw the daughters of men that they were fair, and they took them to wife, and they bare children to them, the same became mighty men, men of renown.* And it more particularly furthered the mistake, that many ancient copies of the Septuagint (as is evident from Philo and St. Augustin, and the king's ancient Alexandrian manuscript at this day) instead of the *sons* read the *angels of God*, which the fathers, who generally

p Enchirid. c. 109. col. 190. Tom 3. in Psalm. 36. Conc. 1. col. 281. T. 8.

q Quæst. XCI.

q Apol. I. p. 44.

r De Gigant. l. 1. p. 221.

s Antiq. l. 1. c. 4. p. 8.

t Apud Andr. Cæsar. Comment. in Apoc. Serm. 12.

u Legat pro Christ. p. 27.

v Stromat. l. 5. p. 550.

w De Hab. mul. seu de Cult. fæmin. l. 1. c. 2. p. 150.

x De Discipl.

& hab. Virg. p. 166.

y De Orig. error. l. 2. c. 14. p. 216.

z Sacr.

Hist. lib. 1. p. 8.

a De Noe & Arc. c. 4. p. 141. T. 4.

understood no Hebrew, were not able to correct. And I doubt not what gave further patronage to this error, was the authority of the book of Enoch, (highly valued by many in those days) wherein this story was related, as appears from the fragments of it still extant.

26. I might here also insist upon, what some find so much fault with in our martyr, his magnifying the power of man's will, which is notoriously known to have been the current doctrine of the fathers through all the first ages till the rise of the Pelagian controversies, though still they generally own χάρις ἱελασσον, a mighty assistance of divine grace to raise up and enable the soul for divine and spiritual things. Justin tells his adversary that it is in vain for a man to think rightly to understand the mind of the ancient prophets, unless he be assisted μετὰ μεγάλης χάριτος τῆς ἐκ τοῦ θεοῦ, by a mighty grace derived from God. As well may the dry ground (says Irenæus) produce fruit without rain to moisten it, as we who at first are like dried sticks, be fruitful unto a good life, without voluntary showers from above, that is, (as he adds) the laver of the spirit. Clemens, of Alexandria<sup>d</sup>, affirms expressly, that as there is a free choice in us, so all is not placed in our own power, but that *by grace we are saved*, though not without good works; and that to the doing of what is good μέλιστα τὸ θείας χρῆζομεν χάριτος, we especially need the grace of God, a right institution, an honest temper of mind, and that the Father draws us to him: and that the τὸ ἐν ἡμῖν αὐτεξέσκειν, the powers of the will are never able to wing the soul for a due flight for heaven, without a mighty portion of grace to assist it. The mysteries of Christianity (as Origen discourses against Celsus) cannot be duly contemplated without a better *afflatus* and a more divine power; for

<sup>b</sup> Dialog. cum Tryph. p. 3. 19.

<sup>c</sup> Adv. Hæres. l. 3. c. 19. p. 280.

<sup>d</sup> Τὸ ἐν ἡμῖν αὐτεξέσκειν ὡς γινώσκον ἀποκόμμετον τὰ λαβῆ, σκεψά τε ἐ πνεύμα ὑπὸς τὰ ἐσχαμμένα, ἢ φαίνον οἱ γυμνασαί, πλην ἐ χάριτος ἄνω τῆ ἐξαιρέτικη πτερέται τε ἐ αἰνίσσεται, ἐ αἰὼ τῶν ὑπερκυμένων ἀρετῶν ἡ ψυχή, πᾶν τὸ βεῖδον ἀποτιθίμιν ἐ ἀποδιδεσθαι τῇ συζητή. Clem Alexand. Stromat. l. 5. p. 588. Οὐτε γὰρ ἄνω προαιρέσιος ψυχῶν εἰς το· ἐ μὲν εἶδε τὸ πᾶν ἐπὶ τῇ γνώμῃ τῇ ἡ μετρίᾳ καῖται· ὡς τὸ ἀποδοκιμασμένοι. Χάριτι γὰρ σαζόμεθα, ἐκ ἄνω μὲν τῇ τῶν καλῶν ἔργων.—δὴ δὲ ἐ τὴν γνώμην ὑγίαι κακτῶσθαι, τῇ ἀμετανοήτων πρὸς τὴν θύραν τῇ καλῇ· πρὸς ὃ πρὸς μέλιστα τῆς θείας χρῆζομεν χάριτος, διδασκαλίας τε ὁρθῆς, ἐ ὑπαθυίας ἀγνῆς ἐ τῆς τῇ πατρὸς πρὸς αὐτὸν ὁλκῆς. Id. ibid. p. 547.

<sup>e</sup> Lib. 4. p. 181. vid. etiam ib. p. 227.

as no man knows the things of a man save the spirit of a man that is in him, so no man knows the things of God, but the spirit of God: it being all to no purpose (as he elsewhere observes) unless God by his grace does *φωτίζει τὸ ὑψιμαχίον*, enlighten the understanding. I add no more but that of Tertullian<sup>f</sup>, who asserts, that there is a power of divine grace, stronger than nature, which has in subjection the power of our free will. So evident it is, that when the fathers talk highest of the *αὐτομάτην*, and the powers of nature, they never intended to exclude and banish the grace of God. Some other disputable or disallowed opinions may be probably met with in this good man's writings, but which are mostly nice and philosophical. And indeed having been brought up under so many several institutions of philosophy, and coming (as most of the first fathers did) fresh out of the schools of Plato, it is the less to be wondered at, if the notions which he had there imbibed stuck to him, and he endeavoured, as much as might be, to reconcile the Platonic principles with the dictates of Christianity.

## HIS WRITINGS.

## Genuine.

## Not extant.

Parænesis ad Græcos.

Elenchus, seu Oratio ad Græcos.

Apologia pro Christianis prima.

Apologia pro Christianis secunda.

Liber de Monarchia Dei, forsitan in fine mutilus.

Dialogus cum Tryphone Judæo.

Epistola ad Diognetum.

Liber de Anima.

Liber Psaltes dictus.

Contra omnes Hæreses.

Contra Marcionem.

Commentarius in Hexameron (cujus meminit Anastasius Sinaita.)

De Resurrectione Carnis teste Damasceno.

<sup>f</sup> Hæc erit vis divinæ gratiæ, potentior utique natura, habens in nobis subjacentem sibi liberam arbitrii potestatem, quod *αὐτομάτην* dicitur. Tertul. de Anim. c. 21. p. 279.

**Doubtful.**

**Aristotelicorum quorundam  
Dogmatum eversio.  
Epistola ad Zenam & Serenum.**

**Supposititious.**

**Quæstiones & Respons. ad  
Græcos.**

**Quæstiones Græcanicæ, de in-  
corporeo, &c. & ad easdem  
Christianæ Responsiones.**

**Quæstionum CXLVI. Res-  
ponsio ad Orthodoxos.**

**Vid. an hic liber sit idem (sed  
interpolatus) de quo Photius  
hoc titulo.**

**Dubitationum adversus Reli-  
gionem summariæ solutio-  
nes.**

**Expositio Fidei de S. Trini-  
tate.**

# THE LIFE OF ST. IRENÆUS,

## BISHOP OF LYONS.

His country inquired into. His philosophical studies. His institution by Papias. Papias who. His education under St. Polycarp. His coming into France, and being made presbyter of Lyons. Pothinus who; how and by whom sent into France. The grievous persecution there under M. Aurelius. The letters of the martyrs to the bishop of Rome Pope Eleutherius guilty of Montanism. Irenæus sent to Rome. His writing against Florinus and Blastus. The martyrdom of Pothinus Bishop of Lyons, and the cruelty exercised towards him. Irenæus succeeds. His great diligence in his charge, His opposition of heretics. The Synods said to have been held under him to that purpose. The Gnostic heresies spread in France. Their monstrous villainies. His confutation of them by word and writing. Variety of sects and divisions objected by the heathens against Christianity. This largely answered by Clemens of Alexandria. Pope Victor's reviving the controversy about Easter. The contests between him and the Asiatics. Several synods to determine this matter. Irenæus his moderate interposal. His Synodical epistle to Victor. The persecution under Severus. Its rage about Lyons. Irenæus's martyrdom, and and place of burial. His virtues. His industrious and elaborate confutation of the Gnostics. His style and phrase. Photius his censure of his works. His error concerning Christ's age, Miraculous gifts and powers common in his time. His writings.

1. ST. IRENÆUS may justly challenge to go next the martyr ὁ ἱστῶς τῶν ἀποστόλων χρόνῳ, as <sup>a</sup> S. Basil styles him, one near to the apostles, which <sup>b</sup> S. Hierom expresses by being a man of the apostolic times. His originals are so obscure, that some dispute has been to what part of the world he belonged, whether east or west, though that he was a Greek, there can be no just cause to doubt.

<sup>a</sup> De Spirit. S. c. 29. p. 358. Tom. 2.

<sup>b</sup> Epist. ad Theodor. p. 196. T. 1.



The ancients having not particularly fixed the place of his nativity, he is generally supposed to have been born at Smyrna, or thereabouts. In his youth he wanted not an ingenuous education in the studies of philosophy and human learning, whereby he was prepared to be afterwards an useful instrument in the church. His first institution in the doctrine of Christianity was laid under some of the most eminent persons that then were in the Christian church. St. Hierom<sup>c</sup> makes him scholar to Papias bishop of Hierapolis, who had himself conversed with the apostles and their followers. This Papias (as <sup>d</sup>Irenæus and others inform us) was one of St. John's disciples; by whom though Eusebius understands not the apostle, but one surnamed the Elder, which he seems to collect from a passage of <sup>e</sup>Papias himself; yet evident it is, that though Papias in that place affirms, that he diligently picked up what memoirs he could meet with concerning the apostles from those that had attended and followed them, yet he no where denies that he himself conversed with them. He was (as <sup>f</sup>Eusebius characters him) a man very learned and eloquent, and knowing in the scriptures; though as <sup>g</sup>elsewhere he adds, *ῥῶτα λυγρὸς ἐν τὸν νῦν*, of a very weak and undiscerning judgment, especially in the more abstruse and mysterious parts of the Christian doctrine, which easily betrayed him, and others that followed him, into great errors and mistakes. He wrote five books entitled, *Ἀγίων Κυριακῶν ἐξηγήσεις*, *the explanation of our Lord's discourses*. and, as he in <sup>h</sup>Photius intimates, and the <sup>i</sup>Alexandrine Chronicon expressly affirms, died a martyr, being put to death at Pergamus in the persecution under M. Aurelius. He is said to have trained up many scholars in the Christian institution, and among the rest our Irenæus. Which though not improbable, yet we are sure not only from the testimonies of <sup>k</sup>Eusebius and <sup>l</sup>Theodoret, but what is more, from his <sup>m</sup>own, that he

<sup>c</sup> Loc. cit at.      <sup>d</sup> Adv. Hæres. l. 5. c. 33. p. 498. & ap. Euseb. l. 3. c. 39. p. 110.      <sup>e</sup> Euseb. loc. cit.      <sup>f</sup> Ibid. c. 36. p. 106.      <sup>g</sup> Ibid. c. 39. p. 113.

<sup>h</sup> Steph. Gob. ap. Phot. Cod. CCXXXII col. 901.      <sup>i</sup> An. III. Olymp. 235. Ind. I. M. Aurel. 4.      <sup>k</sup> H Eccl. l. 5. c. 5. p. 170.      <sup>l</sup> Adv. Hæres dial. 1.

<sup>m</sup> Epist. ad Flor. apud Euseb. ib. c. 20. p. 188. & Hieron. de Script. in Gen.

was trained up under the tutorage and instructions of St. Polycarp bishop of Smyrna, and St. John's disciple, from whom he received the seeds of the true apostolic doctrine, and for whom he had so great a reverence and regard, that he took a most exact and particular notice of whatever was memorable in him, even to the minutest circumstances of his conversation, the memory whereof he preserved fresh and lively to his dying day.

2. By whose hands he was consecrated to the ministeries of religion, as also when, and upon what occasion he came into France is not known. Probable it is that he accompanied St. Polycarp in his journey to Rome about the Paschal controversy, where by his and Anicetus's persuasions he might be prevailed with to go for France, (in some parts whereof, and especially about Marseilles, great numbers of Greeks did reside) then beginning to be over-run with those pernicious heresies which at that time invaded and disturbed the church, that so he might be helpful and assisting to Pothinus the aged bishop of Lyons in quelling and subduing of them. This Pothinus (if we may believe Gregory, bishop of Tours<sup>n</sup>, who resided some time in this city with his uncle Nicetius bishop of it) came out of the East, and had been despatched hither also by St. Polycarp to govern and superintend this church. If it seem strange to any how St. Polycarp's care came to extend so far, as to send a bishop into so remote and distant parts of the world; it seems not improbable to suppose, that Lyons being a city famous for commerce and traffic, some of its merchants might trade to Smyrna, where being converted by Polycarp, they might desire of him to send some grave and able person along with them to plant and propagate the Christian faith in their own country, which accordingly fell to Pothinus's share. But then that this must needs be done by the authority, and ratified by the decree of the bishop of Rome, a learned man<sup>o</sup> will never be able to convince us, though he offers at three arguments

<sup>n</sup> Hist. Franc lib. 1. c. 29.  
p. 227.

<sup>o</sup> P. de Marc. dissert. de Primat. n. 111.

The ancients having not partaken of his nativity, he is generally held at Smyrna, or thereabouts, not an ingenuous education and human learning afterwards an use of the first institution in some of the in the Christian world, as Papias, John's stands which himself place: he is that den (as clerk w' u' a' e' mentioned by Eusebius bore a sad and miserable part.... years in the station of a presbyter, under the care and government of Pothinus, till a heavy storm arose upon them. For in the reign of M. Aurelius Antoninus, Ann. Chr. CLXXVII. began a violent persecution against the Christians, which broke out in all places, but more peculiarly raged in France, wherof the churches of Lyons and Vienne in a letter to them of Asia and Phrygia, give them an account; where they tell them, 'twas impossible for them exactly to describe the brutish fierceness and cruelty of their enemies, and the severity of those torments which the martyrs suffered, banished from their houses, and forbid so much as to show their heads,

p Euseb. H. Eccl. 1. 5. c. 1. p. 162.  
Apud Euseb. ibid. p. 154, 155, &c

q Euseb. l. 5. Pref. p. 153.

approached, beaten, hurried from place to place, plundered, stoned, imprisoned, and there treated with all expressions of an ungovernable rage and fury, as the martyrs particularly relate at large. The occasion of writing this account, was a controversy lately raised in the Asiatic churches by Montanus and his followers, concerning the prophetic spirit, to which they pretended: for the composing whereof these churches thought good to send their judgment and opinion in the case, adjoining epistles which several of the martyrs (while in prison) had written to those churches about that very matter, which they annexed to their commentary about the martyrs, sufferings, penned, no doubt, by the hand of Irenæus.

3. Nor did the martyrs write only to the Asiatic churches, but to Eleutherius bishop of Rome about the controversies. And just occasion there was for it, (which is most probable) this very Eleutherius was infected with the errors of Montanus: for Tertullian tells us, that the bishop of Rome did then own and embrace the prophecies of Montanus and his two prophetesses, and upon that account had given letters of peace to the churches of Asia and Phrygia, though by the persuasion of one Praxeas he was afterwards prevailed with to revoke them. Where by the way may be observed, that the infallibility of the Pope was then from home, so fast asleep, that the envious man could sow tares in the very pontifical chair itself. This bishop Baronius will have to be Anicetus, but in all likelihood was Eleutherius, who in his after-condemnation of the Montanists followed the example of his predecessors, (no doubt Soter and Anicetus) who had disowned and rejected Montanus's prophecy; nor can it well be otherwise conceived why the martyrs should so particularly write to him about it. And whereas Baronius would have pope Eleutherius dead long before Tertullian became a Montanist, because, in his book against heresies he styles him the blessed Eleutherius, as if it were ta-

s Euseb. *ibid.* c. 3. p. 168

u Ad. Ann. 173. n. IV.

x De Præscript. Hæres. c. 30. p. 212.

t Adv. Prax. c. 1. p. 501.

v Tertull. *ibid.*

w Ad. Ann. 201. n. IX.

tamount with *cujus memoria est in benedictione*, nothing was more common than to give that title to eminent persons while alive, as Alexander of Jerusalem calls <sup>y</sup> Clemens Alexandrinus, who carried the letter, the *blessed* Clemens, in his epistle to the church of Antioch, and the clergy of the church of Rome styles <sup>z</sup> St. Cyprian (then in his retirement) the *blessed pope* Cyprian, in their letter to them of Carthage. To this Eleutherius, then, these martyrs directed their epistle: for the martyrs in those times had a mighty honour and reverence paid to them, and their sentence in any weighty case was always entertained with a just esteem and veneration. These letters they sent to Rome by <sup>a</sup> Irenæus, whom they persuaded to undertake the journey, and whom they particularly recommended to Eleutherius by a very honourable testimony, desiring him to receive him not only as their brother and companion, but as a zealous professor and defender of that religion which Christ had ratified with his blood. I know <sup>b</sup> Mons. Valois will not allow that Irenæus actually went this journey, that the martyrs indeed had desired him, and he had promised to undertake it, but that the heat of the persecution coming on, and he being fixed in the government and presidency over that church, could not be spared personally to undergo it. But since Eusebius clearly intimates and <sup>c</sup> St. Hierom expressly affirms, that the martyrs sent him upon this errand, it is safest to grant his journey thither, though it must be while he was yet presbyter, for so they particularly say he was in their epistle to the bishop of Rome. And there probably it was that he took more particular notice of Florinus and Blastus <sup>d</sup>, who being presbyters of the church of Rome, were about this time fallen into the Valentinian heresy, the first of whom he had formerly known <sup>e</sup> with St. Polycarp in Asia, and noted him for his soft and delicate manners, and to whom after his return home, as also to Blastus, he wrote epis-

<sup>y</sup> Euseb. l. 6. c. 11. p. 113.

<sup>z</sup> Ad. Cler. Carthag. Epist. II. p. 8.

<sup>a</sup> Euseb. ib. c. 4.

<sup>b</sup> Annot. in Euseb. p. 91, & 92.

<sup>c</sup> De Script. in Iren.

<sup>d</sup> Euseb. ibid. c. 15. p. 178.

<sup>e</sup> Id. ibid. c. 20.

ties to convince them of those novel and dangerous sentiments which they had espoused.

4. And now the persecution at Lyons was daily carried on with a fiercer violence. Vast numbers had already gone to heaven through infinite and inexpressible racks and torments, and to crown all, Pothinus their reverend and aged bishop, above ninety years old, was seized in order to his being sent the same way. Age and sickness had rendered him so infirm and weak, that he was hardly able to crawl to his execution. But he had a vigorous and sprightly soul in a decayed and ruinous body, and his great desire to give the highest testimony to his religion, and that Christ might triumph in his martyrdom, added new life and spirit to him. Being apprehended by the officers, he was brought before the public tribunal, the magistrates of the city following after, and the common people giving such loud and joyful acclamations, as if our Lord himself had been leading to execution. The governor presently asked him, who the God of the Christians was? Which he knowing to be a captious and sarcastic question, returned no other answer than, *Wert thou worthy, thou shouldst know.* Instruction takes hold only of the humble and obedient ear. Truth is usually lost by being exposed to the vitious and the scornful: it is in vain to hold a candle either to the blind that cannot, or to them that shut their eyes, and will not see: there is a reverence due to the principles of religion that obliges us *not to cast pearls before swine, lest they trample them under their feet, and turn again and rend us.* Hereupon without any reverence to his age, or so much respect to humanity itself, he was rudely dragged away, and unmercifully beaten, they that were near, kicking him with their feet, and striking him with their fists; they that were further off, throwing at him what they could meet with, making whatsoever came next to hand the instruments of their fury: every man looking upon it as im-

f Epist. Eccles. Lugd. & Vien. ap. Euseb ubi supr. c. 1. p. 159.

g Καλὴ ἡ πρὸς τὰς αἰσεῖς λόγος κώφασις, ἐπὶ τὴν ἀπορροήσκαμιν τὴν τῶν τὰ χεῖρωνα λεγούσων ἐταίρῳ. Origen. de Martyr. p. 169.

pious and piacular, not to do something that might testify his petulant scorn and rage against him. For by this means they thought to revenge the quarrel of their gods. But their savage cruelty thought it too much kindness to despatch him at once, it is like they intended him a second tragedy, which if so, heaven disappointed their designs. For being taken up with scarce so much breath as would entitle him to live, he was thrown into the prison, where two days after he resigned up his soul to God.

5. The church of Lyons being thus deprived of its venerable guide, none could stand fairer for the chair than Irenæus, a person honoured and admired by all, who succeeded accordingly about the year CLXXIX. in a troublesome and tempestuous time. But he was a wise and skilful pilot, and steered the ship with a prudent conduct. And need enough there was both of his courage and his conduct; for the church at this time was not only assaulted by enemies from without, but undermined and betrayed by heresies within. The attempts of the one he endured with meekness and patience, while he endeavoured to prevent the infection and poison of the other by a diligent and vigilant circumspection, discovering their persons, laying open their designs, confuting and condemning their errors, so that *their folly was made manifest unto all*. The author of the ancient "Synodicon published by Pappus, tells us of a provincial Synod held at Lyons by Irenæus, where with the assistance and suffrage of twelve other bishops he condemned the heresies of Valentinus, Marcion, Basilides, and the rest of that antichristian crew. Whence he derived this intelligence, I know not, it not being mentioned by any other of the ancients. However the thing itself is not improbable, Irenæus's zeal against that sort of men engaging him to oppose them both by word and writing, and especially when it is remembered what himself informs us of, that they had invaded his own province, and were come home to his very door. For having given



us an account of Marcus, one of those Gnostic heresiarchs, and his followers, their beastly and licentious practices, and by what ludicrous and senseless arts, what magic and hellish rites they were wont to ensnare and initiate their seduced proselytes, he tells us<sup>i</sup>, they were come into the countries round him, all along the Roan, where they generally prevailed (which seems to have been observed as a maxim and first principle by all authors of sects) upon the weaker sex, corrupting their minds, and debauching their bodies, whose cauterized consciences being afterwards awakened, some of them made public confession of their crimes, others though deserting their party, were ashamed to return to the church, while others made a desperate and total apostasy from any pretences to the faith. With some of these ringleaders <sup>\*</sup>Irenæus had personally encountered, and read the books of others, which gave him occasion (what the desires of many had importuned him to undertake) to set upon that elaborate work *against heresies*, wherein he has fully displayed their wild and fantastic principles, their brutish and abominable practices, and with such infinite pains endeavoured to refute them: though indeed so prodigiously extravagant, so utterly irreconcilable were they to any principles of sober reason, that as he himself<sup>1</sup> observes, it was victory enough over them, only to discover and detect them. This work he composed in the time of Eleutherius bishop of Rome, as is evident from his catalogue <sup>m</sup>of the bishops of that see, ending in Eleutherius, the twelfth successive bishop, who did then possess the place.

6. And indeed it was but time for Irenæus and the rest of the wise and holy bishops of those days to bestir themselves, *grievous wolves having entered in, and made havoc of the flock*. The field of the church was miserably, over-run with tares, which did not only endanger the choking of religion within the church, but obstruct the planting and propagating the faith among

i Adv. Hares. l. 1. c. 9. p. 72. vid. Hieron. Epist. ad Theodor. p. 196.

k Præf. ad lib. 1. p. 2.

l Lib. 1. c. ult. p. 139.

m Lib. 3. c. 3. p. 233.

& ap. Eus. l. 5. c. 6. p. 171



them that were without. Nothing being more commonly objected against the truth and divinity of the Christian religion, than that they were rent and torn into so many schisms and heresies. "St. Clemens of Alexandria particularly encounters this exception, some of whose excellent reasonings are to this effect. The first thing (says he) they charge upon us, and pretend why they cannot embrace the faith, is the diversity of sects that are among us, truth being delayed and neglected, while some assert one thing and some another. To which he answers, that there were various sects and parties both among the Jews, and the philosophers of the Gentiles, and yet no man thought this a sufficient reason why they should cease to study philosophy, or adhere to the Jewish rites and discipline : that our Lord had foretold, that errors would spring up with truth, like tares growing up with the wheat, and that therefore it was no wonder if it accordingly came to pass, and that we ought not to be wanting to our duty because others cast off theirs, but rather stick closer to them who continue constant in the profession of the truth : that a mind diseased and dis-tempered with error and idolatry, ought no more to be discouraged from complying with an institution that will cure it, by reason of some differences and divisions that are in it, than a sick man would refuse to take any medicine, because of the different opinions that are among physicians, and that they do not all use the same prescriptions : that the apostles hath told us, that *there must be heresies, that they that are approved may be made manifest*, that they heartily entertain the Christian doctrine, improve and persevere in faith and a holy life : that if truth be difficult to be discerned, yet the finding it out will abundantly recompense the trouble and the labour : that a wise man would not refuse to eat of fruit, because he must take a little pains to discover what is ripe and real, from that which is only painted and counterfeit : Shall the traveller resolve not to go his journey because there are a great many ways that cross and thwart the

common road, and not rather inquire which is the plain and king's high-way? or the husbandman refuse to till his ground, because weeds grow up together with the plants? We ought rather to make these differences an argument and incentive the more accurately to examine truth from falsehood, and realities from pretences, that escaping the snares that are plausibly laid, we may attain *οὐς ἐπιγινώσκον τὸν ὄντως ὕμνος ἀληθείας* to the knowledge of that which is really truth indeed, and which is not hard to find, of them that sincerely seek it. But to return back to Irenæus.

7. Having passed over the times of the emperor Commodus (the only honour of whose reign was, that he created no great disturbance to the Christians, being otherwise a most debauched and dissolute prince, in whom the vices of all his predecessors seemed to meet as in one common-sewer) Eleutherius died, and Victor succeeded in the see of Rome. A man furious and intemperate, impatient of contradiction, and who let loose the reins to an impotent and ungovernable passion. He revived the controversy about the celebration of Easter, and endeavoured imperiously to impose the Roman custom, of keeping it on the next Lord's day after the Jewish passover, upon the churches of the lesser Asia, and those who observed the contrary usage; and because they would not yield, rashly thundered out an excommunication against them, not only endeavouring, but as Eusebius explains it in the following words, actually proscribing, and pronouncing them cut off from the communion of the church. The Asiatics, little regarding the fierce threatenings from Rome, under the conduct of Polycrates, bishop of Ephesus, stood their ground, justifying their observing it upon the fourteenth day after the appearance of the moon, let it fall upon what day of the week it would, after the rule of the Jewish passover, and this by constant tradition, and uninterrupted usage derived from St. John and St. Philip the apostles, St. Polycarp and several others to that very day. All

which he told Pope Victor, but prevailed nothing as what will satisfy a wilful and passionate mind ?) to prevent his rending the church in sunder. For the composure of this unhappy schism 'synods were called in several places as besides one at Rome, one in Palestine under Theophilus, bishop of Cæsarea Palestina, and Narcissus Bishop of Jerusalem, another in Pontus under Palmas, and many more in other places, who were willing to lend their hands toward the quenching of the common flame, 'who all wrote to Victor, sharply reproving him, and advising him rather to mind what concerned the peace of the church, and the love and unity of Christians among one another. And among the rest our Irenæus (who as Eusebius observes, truly answered his name in his peaceable and peace-making temper) convened a 'synod of the churches of France under his jurisdiction, where with thirteen bishops besides himself (says the forementioned 'Synodicon) he considered and determined of this matter. In whose name he wrote a synodical epistle to Pope 'Victor, wherein he told him that they agreed with him in the main of the controversy, but withal duly and gravely advised him to take heed how he excommunicated whole churches for observing the ancient customs derived down to them from their ancestors : that there was as little agreement in the manner of the preparatory fast before Easter, as in the day itself, some thinking that they were to fast but one day, (probably he means of the great or solemn week) others two, others more, and some measuring the time by a continued fast of forty hours (whether in memory of Christ lying so long in the grave, or in imitation of his forty days fast in the wilderness, I know not) and that this variety was of long standing, and had crept into several places, while the governors of the church took less care about these different customs, who yet maintained a sincere and mutual love and peace towards one another, a thing practised by all his own pious predecessors, putting him in mind of Anicetus and Polycarp, who though they could

p Euseb. ibid. c. 23. p. 190.

q Ibid. c. 24. p. 192.

r Ibid. c. 23. p.

191.

s Ubi supr. p. 7.

t Ibid. c. 24. p. 192.

not so far convince each other as to lay aside their different usages, did yet mutually embrace, orderly receive the communion together, and peaceably part from one another. And letters to the same effect he wrote to several other bishops for allaying the difference thus unhappily started in the church.

8. The calm and quiet days which the church had for some years of late enjoyed, now expired, and the wind changed into a more stormy quarter, Severus the emperor, hitherto favourable, began a bitter and bloody persecution against the Christians, prosecuted with great severity in all parts of the empire. Himself had heretofore governed "this very province of Lyons, and probably had taken peculiar notice of Irenæus, and the flourishing state of the church in that city, and might therefore give more particular orders for the proceeding against them in this place. The persecution, that in other parts picked out some few to make them exemplary here served all alike, and went through with the work. For so 'Gregory of Tours, and the ancient martyrologies' inform us, that Irenæus having been prepared by several torments, was at length put to death (beheaded say the Greeks<sup>u</sup>, likely enough) and together with him almost all the Christians of that vast populous city, whose numbers could not be reckoned up, so that the streets of the city flowed with the blood of Christians. His body was taken up by Zacharias his presbyter, and buried in a vault, laid between Epipodius and Alexander, who had suffered in the persecution under Antoninus. It is not easy to assign the certain date of his martyrdom, which may with almost equal probability be referred to a double period, either to the time of that bloody edict which Severus published against the Christians about the tenth year of his reign, Ann. Chr. CCII. or to his expedition in Britain, Ann. Chr. CCVIII. when he took Lyons in his way, and might see execution done with his own eyes. And indeed the vast num-

<sup>u</sup> *Æl. Spartian. in vit. Sever. c. 3. p. 335.*      <sup>v</sup> *Hist. Franc. l. 1. c. 29.*

<sup>w</sup> *Martyr. Rom. ad Jun. XXVIII. Adon. Martyr. IV Kalend. Jul.*

<sup>x</sup> *Men. Græc. Τῆς αὐτῆς τῆς Αὐγῆς.*

time of his public ministry, it was an error into which he was betrayed partly from a false supposition, that our Lord must be of a more mature and elderly age, that so he might deliver his doctrine with the greater authority ; partly from a mistaken report (which he had somewhere picked up, and it may be from his master Papias) that St. John and the rest of the apostles had so affirmed and taught it ; and partly out of opposition to his adversaries, who maintained that our Saviour staid no longer upon earth than till the thirty-first year of his age ; against whom the eagerness of disputation tempted him to make good his assertion from any plausible pretence, and to take the hint (though his *impetus*, and the desire of prosecuting his argument would not give his thoughts leave to cool, and take the place into sober consideration) from that question of the Jews to Christ, *thou art not yet fifty years old, and hast thou seen Abraham ?* whence in *transitu* he took it for granted that the Jews had some ground for what they said, and that he must be near that age.

11. His care to have his writings derived pure and uncorrupted to posterity was great and admirable, adding to his book *Περὶ ἐγγραφῆς*, this solemn and religious obtestation ; *“ I adjure thee, whoever thou art that shalt transcribe this book, by our Lord Jesus Christ, and by his glorious coming, wherein he shall judge the quick and the dead, that thou compare what thou transcribest, and diligently correct it by the copy from whence thou transcribest it, and that thou likewise transcribe this adjuration, and annex it to thy copy.* And well had it been with the ancient writers of the church, had their books been treated with this care and reverence : more of them had been conveyed down to us ; at least those few that are, had arrived more sound and unpolluted. I note no more (and it is what Eusebius long since thought worth taking notice of) than that in his time miraculous gifts and powers were very common in the church. For so he <sup>a</sup> tells us, that some expelled and cast out devils, the per-

<sup>g</sup> Ap. Euseb. H. Eccl. l. 5. c. 20. p. 187.

<sup>h</sup> Adv. Hæres. l. 2. c. 57 p. 218. & ap. Euseb. l. 5. c. 7. p. 171.

sons often embracing Christianity upon it; others had visions and revelations, and foretold things to come; some spake all manner of languages, and as occasion was, discovered men's thoughts and secret purposes, and expounded the mysteries and deep things of God; others miraculously healed the sick, and by laying their hands upon them restored their health, and many who raised the dead, the persons so raised living among them many years after. The gifts (as he speaks) which God in the name of our crucified Lord then bestowed upon the church being innumerable, all which they sincerely and freely improved to the great advantage and benefit of the world. Whence with just reason he urges the truth of our religion in general, and how much advantage true Christians had to triumph over all those impostors and seducers, who sheltered themselves under the venerable title of being Christians.

## HIS WRITINGS.

Extant.	Liber de Ogdoade.
Adversus Hæreses,	Epistola ad Blastum de Schis-
seu	mate.
De refutatione & eversione	Ad Florinum de Monarchia,
falsæ scientiæ, Libri V.	seu,
	Quod Deus non sit conditor
Not extant.	mali, Epistola.
Libellus de Scientia adversus	Ad Victorem Episcopum Ro-
Gentes.	manum de Paschate, Epis-
Demonstratio Apostolicæ præ-	tola.
dicationis, ad Marcianum	Ad varios Episcopos de eadẽ
fratrem.	re, Epistolæ plures.
	Variorum Tractatum Liber.



# **THE LIFE OF ST. THEOPHILUS.**

## **BISHOP OF ANTIOCH.**

**The great obscurity of his originals. His learned and ingenuous education, and natural parts. An account of his conversion to christianity, and the reasons inducing him thereunto, collected out of his own writings. His scrupling the doctrine of the resurrection. The great difficulty of entertaining that principle. Synesius his case. Theophilus his conquering this objection. His great satisfaction in the Christian religion. His election to the bishoprick of Antioch. His desire to convert Autolycus. Autolycus who. His mighty prejudice against Christianity. Theophilus's undertaking him, and his free and impartial debating the case with him. His excellent menage of the controversy. His vigorous opposing the heresies of those times. His books against Maricon and Hermogenes. His death, and the time of it. St. Hierom's Character of his works. His writings.**

**1. THOUGH the ancients furnish us with very few notices concerning this venerable bishop, yet perhaps it may not be unacceptable to the reader to pick up that little which may be found. The mistake is not worth confuting and scarce deserves mentioning, that makes him the same with that Theophilus of Antioch, to whom St. Luke dedicates his evangelical writings, so great the distance of time (if there were nothing more) between them. Whether he was born at Antioch is uncertain: but wherever he was born, his parents were Gentiles, by whom he was brought up in the common rites of that religion that then governed the world. They gave him all the accomplishments of a learned and liberal education, and vast improvements he made in the progress of his studies, so that he was thoroughly versed**



in the writings of all the great masters of learning and philosophy in the heathen world : which being set off with a quick and a pleasant wit (as appears from his disputes against the Gentiles) rendered him a man of no inconsiderable note and account among them.

2. When or by what means converted to Christianity, is impossible particularly to determine : thus much only may be gathered from the discourses which he left behind him. Being a man of an inquisitive temper, and doubtless of a very honest mind, he gave up himself to a more free and impartial search into the nature and state of things. He found that the account of things which that religion gave, wherein he was then engaged, was altogether unsatisfactory, that the stories of their gods were absurd and frivolous, and some of them prophane and impious, that their rites of worship were trifling and ridiculous ; he considered the several parts of the creation, and that excellent providence that governed the world, wherein he easily discerned the plain notices of a wise and omnipotent being, and that God had purposely disposed things thus, that his grandeur and majesty might appear to all. Accordingly he directs his friend to this method of conviction, as that which doubtless he had found most successful and satisfactory to himself. He bids <sup>a</sup>him survey and consider the works of God, the vicissitude and alteration of the times according to their proper seasons, the revolutions of the heavenly bodies, the wisely established course of the elements, the beautiful order and disposition of nights and days, and months and years, the pleasant and admirable variety of seeds, plants, and fruits, the manifold generations of beasts, birds, creeping things, fishes, and the inhabitants of the watery regions ; the prudent instinct by which all these creatures are excited to preserve their kind and nourish their young, and that not for their own advantage, but for the necessity and pleasure of mankind, God by a wise and secret providence having so ordained, that all things should be in subjection unto man.

And indeed so strangely was he ravished with the consideration of this argument, that he professes<sup>b</sup> that no man is able duly to describe the singular order & economy of the creation, no though he had a thousand mouths, and as many tongues, and were to live in the world a thousand years, *διὰ τὴν ὑπερέχοντα μέγεθος, καὶ τὴν πλεονάζουσαν σοφίαν τοῦ Θεοῦ*, so incomprehensibly great and unfathomable is that Divine Wisdom that shines in the works of the creation. Thus prepared he seems to have betaken himself (and to this also he advises Autolycus<sup>c</sup>) to the consideration of other volumes, the books that contained the religion of the Christians, especially the writings of the prophets, and to have weighed the importance of their revelations, the variety of the persons, the meanness and obscurity of their education, their exact harmony and agreement, the certainty of their predictions, and how accurately the prophecy and the event met together, so that (as he adds<sup>d</sup>) whoever would but seriously apply himself to the study of them, had a way ready open to come to the exact knowledge of the truth.

3. One thing there was, which he himself<sup>e</sup> seems to intimate, did more especially obstruct his full compliance with the Christian doctrine, the belief of the resurrection. He had been brought up in the schools of philosophy, where he had been taught that from a privation of life there can be no return to the possession of it; it is like he could not perceive how men's scattered dust after so many ages could be recollected, and built up again into the same bodies. Indeed there is scarce any principle of the Christian faith, that generally met with more opposition from the wise and the learned, and which was more difficultly admitted into their creed. When S. Paul preached to the philosophers at Athens, while he told them of a judgment to come, they made no scruple to give it entertainment, it being a principle evident by natural light, till he discoursed of a future resurrection; and this they rejected with contempt and scorn, *and when they heard of the resurrection of the dead, some mocked<sup>f</sup>*;

<sup>b</sup> Ibid. l. 2. p. 51.    <sup>c</sup> Ibid. p. 110, 111.    <sup>d</sup> Ibid. n. 1:2    <sup>e</sup> Ibid. l. 1 p. 70.  
<sup>f</sup> Acts XVII. 32.

and the most grave and sober took time to consider of it ; *others said, we will hear thee again of this matter.* And Synesius himself, that great philosopher, after his being baptized into the christian religion, when courted by Theophilus of Alexandria to take upon him the bishoprick of Ptolemais, would not yield till he had publicly entered his dissent to the doctrine of the resurrection<sup>g</sup> at least as to the common explication of the article : he looked upon it as *ισχὴν τοῦ ἀπρόβλεπτον*, as containing a kind of sacred and ineffable mystery in it, but could not comply with the vulgar and received opinions. ; being willing probably to admit it, if he might explain it according to the principles of philosophy, and after the Platonic mode. Though why the incredibility of this article should stick with any that own a Being of infinite power, I see not : it being equally easy to Omnipotence (as<sup>h</sup> Athenagoras and others discourse upon this argument) to restore our scattered parts, and to combine them again into the same mass, as it was at first to create them out of nothing. But to return to our Theophilus. By a frequent reflection<sup>i</sup> upon the many shadows of a resurrection which God had impressed upon the course of nature, and the standing *phenomena* of Divine Providence, he conquered this objection, especially after he had conversed with, and embraced the holy volumes, wherein these things were so positively declared and published. And thus he became a Christian, being baffled and disappointed in all other refuges, he took sanctuary in the church, which (as himself expresses it<sup>k</sup>) God has set in the world, like an island in the midst of the sea, into whose safe and convenient harbours the lovers of truth might fly, and all those who desired to be saved, and to escape the judgement and the wrath to come. And glad was he that he<sup>l</sup> was got thither, rejoicing that he bore the name of a Christian, *τὸ θεοφιλεῖς ὄνομα*, that name was so dear to God, how much soever otherwise despised and scorned by an ignorant and evil age.

<sup>g</sup> Synes. Epist. CV p. 249. vid. Euagr. H. Eccl. l. 1. c. 15. p. 273. <sup>h</sup> De Resurr. mort. p. 43. <sup>i</sup> Loc. supr. c. tat. <sup>k</sup> Lib. 2. p. 93, 94. <sup>l</sup> Vid. l. 1. p. 69

4. About the year <sup>m</sup> CLXIX (<sup>n</sup> Eutychius refers it to the sixteenth year of Antoninus's reign) or rather the year before, his predecessor Eros being dead, he was made bishop of Antioch, accounted by some the sixth, by others the seventh bishop of that see. And neither of them mistaken, both being true according to different computations, some reckoning S. Peter the first, while others beholding him as an apostle, and as acting in a larger and a more ecumenical sphere than a private bishop, begin the account from Euodius as the first bishop of it. S. Theophilus thus fixed in his charge, set himself to promote the true interest and happiness of men, and as goodness always delights to communicate and diffuse itself, he studied to bring over others to that faith which he had entertained himself. Among the rest he attempted a person of note, his great friend Autolycus. Who this Autolycus was we have no account, more than what is given us by Theophilus himself. <sup>o</sup> He was a person learned and eloquent, curious in all arts and sciences, the acquist whereof he pursued with so indefatigable a diligence, that he would bury himself among books, and steal hours for study from his necessary rest, spending whole nights in libraries, and in conversing with the monuments of the dead. But withal a Gentile, <sup>p</sup> infinitely zealous for his religion, and unreasonably prejudiced against Christianity, which he cried out of as the highest folly and madness, and loaded with all the common charges and calumnies which either the wit or malice of those times had invented to make it odious, and for the defence and vindication whereof he had bitterly quarrelled with Theophilus. This notwithstanding, he is not affrighted from undertaking him, but treats him with all the freedom and ingenuity that became a friend and a philosopher, tells <sup>q</sup> him that the cause was in himself, why he did not discern and embrace the truth, that his wickedness and impieties had depraved his mind, and darkened his understanding, and that men were not to blame the sun for

<sup>m</sup> Euseb. Chron. eod. anno. <sup>n</sup> Annal. p. 359. <sup>o</sup> Theoph. l. 3. p. 119.  
<sup>p</sup> Ibid. l. 2. p. 80. <sup>q</sup> Ibid. l. 1. p. 70.

want of light, when themselves were blind and wanted eyes to see it ; that the rust and soil must be wiped off from the glass before it would make a true and clear representation of the object ; and that God would not discover himself, but to purged and prepared minds, and such who by innocency and a divine life were become fit and disposed to receive and entertain him. Then he explains to him the nature of God, and gives him an account of the origin of the world according to the Christian doctrine, disproves and derides the ridiculous deities of the heathens, and particularly answers those black imputations usually laid upon the Christians ; and because Autolycus had mainly urged the lateness and novelty of the Christian faith, he shows at large how much superior it was in many parts of it in point of seniority, and that by many ages, to any thing which the heathen religion could pretend to : pressing him at every turn to comply with so excellent a religion, and assuring him the <sup>r</sup> people whom he invited him to, were so far from being such as he represented them, that they lived under the conduct of modesty and sobriety, temperance and chastity, banished injustice, and rooted up all vice and wickedness, loved righteousness, lived under law and rule, exercised a divine religion, acknowledged God, served the truth, were under the preservation of grace and peace, directed by a sacred word, taught by wisdom, rewarded by a life immortal, and governed by God himself. What the issue of his discourses was, we cannot tell, but may probably hope they had the desired success, especially since we find <sup>a</sup> Autolycus after the first conference a little more favourable to the cause, abating of his conceived displeasure against Theophilus, and desiring of him a further account of his religion. And certainly if wisdom and eloquence, if strength of reason, and a prudent management of the controversy were able to do it, he could not well fail of reclaiming the man from his error and idolatry.

5. Nor was he more solicitous to gain others to the faith, than he was to keep those who already had em-

braced it from being infected and depraved with error. For which cause he continually stood upon his guard, faithfully gave warning of the approach of heresy, and vigorously set himself against it. For notwithstanding the care and vigilance of the good and pious men of those days (as Eusebius observes) envious men crept in, and sowed tares among the sincere apostolic doctrine : so that the pastors of the church were forced to rise up in every place, and to set themselves to drive away these wild beasts from Christ's sheep-fold, partly by exhorting and warning the brethren, partly by entering the lists with the heretics themselves, some personally disputing with, and confuting them, others accurately convincing and refuting their opinions by the books which they wrote against them. Among whom he tells us was our Theophilus, who conflicted with these heretics, and particularly wrote against Marcion, who asserted two deities, and that the soul only, as being the divine and better part, and not the body, was capable of the happiness of the other world, and this too granted to none but his followers, with many such impious and fond opinions. Another book he wrote against Hermogenes, one better skilled in painting, than drawing schemes of new divinity. He forsook the church, and fled to the stoics, and being tinctured with their principles maintained matter to be eternal, out of which God created all things, and that all evils proceeded out of matter, asserting moreover (as Clemens of Alexandria<sup>u</sup> informs us) that our Lord's body was lodged in the sun, ridiculously interpreting that place, *in them hath he set a tabernacle for the sun*. Nor did our Theophilus neglect the weak and younger part of the charge, he had not only physic for the sick, and *strong meat for them of full age, but milk for babes, and such as were yet unskilful in the word of righteousness*, composing many catechetical discourses, that contained the first rudiments of the faith.

<sup>t</sup> H. Eccl. l. 4. c. 24. p. 146.  
838. D.

<sup>u</sup> In excerpt. Græc. Theo. ap. cl. Alex. p.

6. He sat thirteen years 'in his bishoprick, (XXI. says the Patriarch of Alexandria") and died about the second or third year of the emperour Commodus, for that he out lived M. Antoninus, is evident from his mentioning his<sup>r</sup> death and the time of his reign in his discourses with Autolycus, after which he composed those discourses, but what kind of death it was, whether natural or violent, is to me unknown. From the calmness and tranquillity of Commodus's reign, as to any persecution against the Christians, we may probably guess it to have been a peaceable and quiet death. Books he wrote many, whereof 'St Hierom gives this character, that they were elegant tracts, and greatly conducive to the edification of the church. And further adds, that he had met with commentaries upon the gospel and the proverbs of Solomon, bearing his name, but which seemed not to answer his other writings in the elegancy and politeness of the style.

HIS WRITINGS.

Extant.	Libri aliquot Catechetici.
Ad Autolycum Libri III.	Doubtful.
Not Extant.	Commentarii in Evangelium.
Contra Hæresin Hermogenis.	Commentarii in Proverbia
Adversus Marcionem.	Solomonis.

v Niceph. C. P. Chronograph. ap. Scalig. p. 311.  
w Eutyech. Annal. p. 359. x Ad Autol. l. 3. p. 138. y Hieron. de  
Script. in Theoph.

# THE LIFE OF ST. MELITO,

## BISHOP OF SARDIS.

His country and birth-place. His excellent parts and learning. His being made bishop of Sardis. His celibacy. His prophetic gifts. The persecution under Marcus Aurelius. Melito his apology for the Christians. A fragment of it cited out of Eusebius. The great advantages of Christianity to the empire. His endeavour to compose the Paschal controversy. His book concerning that subject. His journey to Jerusalem to search what books of the Old Testament were received by that church. The copy of his letter to his brother Onesimus concerning the canon of the Old Testament. What books admitted by the ancient church. Solomon's Proverbs styled by the ancients the Book of Wisdom. His death and burial. The great variety of his works. Unjustly suspected of dangerous notions. An account given of the titles of two of his books most liable to suspicion. His writings enumerated.

1. ST. MELITO was born in Asia, and probably at Sardis, the metropolis of Lydia, a great and ancient city, the seat of the Lydian kings; it was one of the seven churches to which St. John wrote epistles, and wherein he takes notice of some that durst own and stand up for God and religion in that great degeneracy that was come upon it. He was a man of admirable parts, enriched with the furniture of all useful learning, acute and eloquent, but especially conversant in the paths of divine knowledge, having made deep inquiries into all the more uncommon parts and speculations of the Christian doctrine. He was for his singular eminency and usefulness chosen bishop of Sardis, though we can-



not exactly define the time, which, were I to conjecture, I should guess it about the latter end of Antoninus Pius's reign, or the beginning of his successor's. He filled up all the parts of a very excellent governor and guide of souls, whose good he was careful to advance both by word and writing. Which that he might attend with less solicitude and distraction, he not only kept himself within the compass of a single life, but was more than ordinarily exemplary for his chastity and sobriety, his self-denial and contempt of the world; upon which account he is by Polycrates bishop of Ephesus <sup>a</sup> styled an eunuch, that is, in our Saviour's explication, one of those, *who make themselves eunuchs for the kingdom of heaven's sake*; who, for the service of Religion, and the hopes of a better life, are content to deny themselves the comforts of a married state, and to renounce even the lawful pleasures of this world. And God, who delights to multiply his grace upon pious and holy souls, crowned his other virtues with the gift of prophecy, for so <sup>b</sup> Tertullian tells us, that he was accounted by the orthodox Christians as a prophet, and Polycrates says <sup>c</sup> of him, that he did *ἐν ἁγίῳ πνεύματι πάντα πολιτεύσθαι*, was in all things governed and directed by the *afflatus* and suggestion of the Holy Ghost. Accordingly in the catalogue <sup>d</sup> of his writings we find one *περὶ πολιτείας, ἢ περὶ ἠθῶν*, of the right way of living, and concerning prophets, and another concerning prophecy.

2. It was about the year CLXX. and the tenth <sup>e</sup> of M. Antoninus, (his brother L. Verus, having died the year before of an apoplexy, as he sat in his chariot) when the persecution grew high against the Christians, greedy and malicious men taking occasion from the imperial edicts lately published, by all the methods of cruelty and rapine to oppress and spoil innocent Christians. Whereupon as others, so especially <sup>f</sup> St. Melito presents an apology and humble supplication in their behalf to the emperor, wherein, among other things, he thus bespeaks him. "If these things, sir, be done by your order, let

<sup>a</sup> Ap. Euseb. l. 5. c. 24. p. 191.

<sup>c</sup> Loc. supr. citat.

<sup>e</sup> Euseb. Chron. ad Ann. CLXXI.

<sup>b</sup> Ap. Hieron. de Script. in Melit.

<sup>d</sup> Ap. Euseb. l. 4. c. 26. p. 147.

<sup>f</sup> Euseb. H. Eccl. loc. supr. citat.

them be thought well done. For a righteous prince will not at any time command what is unjust ; and we shall not think much to undergo the award of such a death.... This only request we beg, that yourself would please first to examine the case of these resolute persons, and then impartially determine, whether they deserve punishment and death, or safety and protection. But if this new edict and decree, which ought not to have been proclaimed against the most barbarous enemies, did not come out with your cognizance and consent, we humbly pray, and that with the greater importunity, that you would not suffer us to be any longer exposed to this public rapine.”

3. After this he put him in mind how much the empire had prospered since the rise of Christianity, and that none but the worst of his predecessors had entertained an implacable spite against the Christians. “ This new sect of philosophy (says he) which we profess, heretofore flourished among the *barbarians* (by which probably he means the Jews) Afterwards under the reign of Augustus, your predecessor, it spread itself over the provinces of your empire, commencing with a happy *omen* to it : since which time the majesty and greatness of the Roman empire hath mightily increased, whereof you are the wished-for heir and successor, and together with your son shall so continue, especially while you protect that religion, which began with Augustus, and grew up together with the empire, and for which your predecessors had together with other rites of worship, some kind of reverence and regard. And that our religion, which was bred up with the prosperity of the empire, was born for public good, there is this great argument to convince you, that since the reign of Augustus there has no considerable mischief happened ; but on the contrary all things according to every one’s desire have fallen out glorious and successful. None but Nero and Domitian, instigated by cruel and ill-minded men, have attempted to reproach and calumniate our religion ; whence sprang the common slanders concerning us, the injudicious vulgar, greedily entertaining such reports

without any strict examination. But your parents of religious memory gave a check to this ignorance and injustice, by frequent rescripts reproving those who made any new attempts in this matter. Among whom was your grandfather Adrian, who wrote, as to several others, so to Fundanus the proconsul of Asia; and your father, at what time yourself was colleague with him in the empire, wrote to several cities (particularly to Larissæa, Thessalonica, Athens, and all the cities of Greece) that they should not create any new disturbance about this affair. And for yourself, who have the same opinion of us which they had, and a great deal better, more becoming a good man and a philosopher, we promise ourselves that you will grant all our petitions and requests." An address managed with great prudence and ingenuous freedom, and which striking in with other apologies presented about the same time, did not a little contribute to the general quiet and prosperity of Christians.

4. Nor was he so wholly swallowed up with care for the general peace of Christians, as to neglect the particular good of his own, or neighbour churches. During the government of Servilius Paulus proconsul of Asia, Sagaris bishop of Laodicea had suffered martyrdom in the late persecution; <sup>g</sup> at what time the controversy about the paschal solemnity was hotly ventilated in that church, some, strangers probably, urging the observation of the festival according to the Roman usage celebrating it upon the Lord's day, contrary to the custom of those churches, who had ever kept it upon the fourteenth day of the moon, according to the manner of the Jews. For the quieting of which contention Melito presently wrote two books *περὶ τῆς πάσχα* concerning the *pass-over*, wherein no doubt he treated at large of the celebration of Easter according to the observation of the Asian churches, and therefore Polycrates, in his letter to pope Victor particularly reckons <sup>h</sup> Sagaris and Melito, among the chief champions of the cause. This Paschal

<sup>g</sup> Ipse Milet. ap. Euseb. l. 4. c. 26. p. 147.

<sup>h</sup> Ap. Euseb. l. 5. c. 24. p. 191.

book of St. Melito was mentioned also by <sup>i</sup> Clemens of Alexandria in a tract concerning the same subject, wherein he confesses that he was moved to that undertaking by the discourse which Melito had published upon that subject.

5. How unwearied is true goodness and a love to souls! how willing to digest any difficulties, by which another's happiness may be advanced! his brother Onesimus had desired of him to remark such passages of the Old Testament as principally made for the confirmation of the Christian religion, and to let him know how many of those books were admitted into the holy canon. Wherein that he might at once thoroughly satisfy both his brother and himself, he took a journey on purpose into the East, that is, I suppose, to Jerusalem, where he was likeliest to receive full satisfaction in this matter, and where having informed himself, he gave his brother at his return an account of it. The letter itself, because but short, and containing so authentic an evidence what books of the Old Testament were received by the ancient church, we shall here subjoin.

*Melito to his brother Onesimus, greeting.*

FORASMUCH as out of your great love to and delight in the holy scriptures, you have oft desired me to collect such passages out of the law and the prophets as relate to our Saviour and the several parts of our Christian faith, and to be certainly informed of the books of the Old Testament, how many in number, and in what order they were written, I have endeavoured to comply with your desires in this affair. For I know your great zeal and care concerning the faith, and how much you desire to be instructed in matters of religion, and especially out of your love to God how infinitely you prefer these above all other things, and are solicitous about your eternal salvation. In order hercunto I travelled into the East, and being arrived at the place where these

things were done and published, and having accurately informed myself of the books of the old testament, I have sent you the following account. The five books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Jesus or Joshua the son of Nun; Judges, Ruth; the four books of Kings. Two books of Chronicles. The Psalms of David. The Proverbs, of Solomon, which is Wisdom; Ecclesiastes, the Song of Songs, Job. The Prophets, Isaiah, Jeremiah, the twelve [*minor*] prophets in one book. Daniel, Ezekiel: Esdras or Ezra. Out of all which I have made collections, which I have digested into sixbooks.

6. In which catalogue we may observe the book of Esther is omitted, as it is also by <sup>k</sup>St. Athanasius, <sup>l</sup>Gregory Nazianzen, and <sup>m</sup>Leontius, in their enumeration of the books of the holy canon: though for what reason is uncertain, unless (as <sup>n</sup>Sixtus Senensis, not improbably conjectures) because it was not in those times looked upon as of such unquestionable credit and authority as the rest; the spurious additions at the end of it causing the whole book to be called in question. Nor is here any particular mention made of Nehemiah, probably because it was anciently comprehended under that of Esdras. And by that of Wisdom we see is not meant the apocryphal book, called the *Wisdom of Solomon* (as Bellarmine<sup>o</sup> and most writers of that church confidently enough assert) but his proverbs, of which <sup>p</sup>Eusebius expressly tells us, that not only Hegesippus but Irenæus, and all the ancients were wont to call the Proverbs of Solomon by the name of wisdom, πανάρετοι Σοφίαν, a wisdom containing a system of all kind of virtues. And indeed that Melito in this place could mean no other, the words of his letter as restored by Valesius (Σολόμωνος παροιμίαι, ἡ δὲ Σοφία) according to Nicephorus's quotation, and the faith of all the best and most ancient manuscripts, puts the case beyond all peradventure.

7. At last this good man, broken with infinite pains and labours, and wearied with the inquietudes of a trou-

<sup>k</sup> Synops. 5. Script. p. 471.    <sup>l</sup> Carm. XXXIII p. 98. Tom. 2.    <sup>m</sup> Sect. Act. II. p. 408.    <sup>n</sup> Biblioth. S. l. 1. p. 5.    <sup>o</sup> De Script. Eccl. in Melit. ad Ann. 150.    <sup>p</sup> Lib. 4. c. 22. p. 143.

blesome world, retreated to the place of rest. The time and manner of his death is unknown; this only we find <sup>q</sup>that he died, and lies buried at Sardis, waiting τὴν ἀπὸ τοῦ οὐρανοῦ ἐπισκοπὴν, the episcopal visitation from heaven, when our Lord shall come and raise him up from the dead. He was a man, besides the piety of his mind, and the strictness and innocency of his life, of great parts and learning, he had *elegans et declamatorium ingenium*, as <sup>r</sup>Tertullian said of him, a smart elegant wit, able to represent things with their most proper aggravations. He wrote books almost in all kinds of subjects, divine, moral, and philosophical, the monuments of no less industry than learning, which are all long since lost, some very few fragments only excepted. I know there are that suspected him to have had notions less orthodox about some of the great principles of religion: which I confess seems to me a most uncharitable and unjust reflection upon so holy and so good a man, especially seeing the conjecture is founded upon the mere titles of some of his books, none of the books themselves being extant, and of those titles a fair account might be given to satisfy any sober and impartial man; there being but two that can be liable to exception, the one περὶ ἐνσώματου Θεοῦ, *de Deo*, not *Corpore*, (however <sup>s</sup>Theodoret, and as it seems from origen, understands it) but *Corporato*) as Tertullian would express it) *de Deo corpore induto*, as Rufinus of old translated it, concerning God clothed with a body, or *the word made flesh*; the other περὶ κτίσεως (most copies read πίστεως) ἢ γενέσεως Χριστοῦ, of the creation and generation of Christ. Where admit it to have been κτίσεως, creation, he alluded I doubt not to that of Solomon, *the Lord possessed, ἐκλήθη, created me in the beginning of his way*. And evident it is, that before the rise of the Arian controversies the fathers<sup>t</sup> used the word for any manner of production, and

q Polycrat. Ep. ap. Euseb. ubi p. 191. r Apud Hieron. de Script. in Melit.

s Ὡς ἐπὶ τῇ Μελίτων συγγράμματι καταλειπτῶς, περὶ τοῦ ἐνσώματου ὕψους τὸν Θεόν. Theod. Quest. XX. in Genes. Tom. 1. pag. 21.

t Περὶ αὐτοῦ [Ἰησοῦ Χριστοῦ] ἡ ὁ Σολομὸν ἔλεγον ὡς ἐκ παλαιότητος αὐτοῦ· κύριος ἐκλήθη με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα. Constit. Apost. l. 5. c. 19. col. 370. Ceterum ne tunc quidem solus; habebat enim secum, quem habebat in semetipso, rationem suam scilicet: hanc Græci λόγον dicunt.—Itaque Sophiam quoq; exaudi.

usually understand that place of Solomon of the ineffable generation of the Son of God.

#### HIS WRITINGS.

None whereof are now extant.

De Paschate, Libri II.	De fide [Creation] & Generatione Christi.
De recta vivendi ratione, & de Prophetis, liber unus.	De Prophetia.
De Ecclesia.	De Hospitalitate.
De die Dominica.	Liber Clavis dictus.
De Natura Hominis.	De Diabolo.
De Creatione.	De Joannis Apocalypsi.
De obedientia sensuum fidei.	De Incarnatione Dei.
De Anima, & corpore, & mente.	Apologia ad Imp. Antoninum.
De Lavacro.	Excerptorum ex libris Veteris Testamenti, Libri VI.
De Veritate.	

ut secundam personam conditam. Primo, Dominus creavit me initium viarum in opera sua, &c. nam ut primum Deus voluit ea quæ cum Sophiæ ratione & sermone disposuerat intra se, ipsum primum protulit sermonem.—Hæc est nativitas perfecta sermonis, dum ex deo procedit: conditus ab eo primum ad cogitatum in nomine Sophiæ, Dominus condidit me initium viarum. Tertul adv. Prax. c. 5, 6, 7. p. 503. ubi plura.

# THE LIFE OF ST. PANTÆNUS

## CATECHIST OF ALEXANDRIA.

The various conjectures concerning his origin. The probabilities of his Jewish descent, what. Whether born in Sicily or at Alexandria. His first institution. The famous Platonic school erected by Ammonius at Alexandria. The renown of that place for other parts of learning. Pantænus addicted to a sect of the Stoics. The principles of that sect showed to agree best with the dictates of Christianity. His great improvements in the Christian doctrine. The catechetic school at Alexandria, with its antiquity. Pantænus made regent of it. When he first entered upon this office. An embassy from India to the bishop of Alexandria for some to preach the Christian faith. Pantænus sent upon this errand. This country where situate. His arrival in India, and converse with the Brachmans. Their temper, principles, and way of life. Their agreement with the Stoics. Foot steps of Christianity formerly planted there. St. Matthew's Hebrew gospel found among them and brought by Pantænus to Alexandria. How far and by whom Christianity was propagated in India afterwards. Pantænus's return to Alexandria, and resuming his catechetic office. His death. His great piety and learning.

1. THE silence of antiquity as to the country and kindred of this excellent person has administered to variety of conjectures concerning his origin. Some conceive him to have been born of Jewish parents, and they of note and quality, for <sup>a</sup> Clemens Alexandrinus, reckoning up his tutors, tells us that one (whom he names last) was of Palestine, an Hebrew of very long descent; and then adds, that having found the last (meaning, say some, the last of those whom he had reckoned up) though

<sup>a</sup> Stromat. l. 1. p. 274.



he justly deserved to be placed first, after which he had with infinite diligence and curiosity hunted him out in Egypt, where he lay obscure, he sat down under his discipline and institution. This person<sup>b</sup> Eusebius plainly supposes to have been our Pantænus; and that he intended him in the latter clause there is no cause to doubt, the former only is ambiguous, it not being clear, whether the latter sentence be necessarily connected and joined to the former, or that he designed any more, than to intimate the last master he addressed to, as distinct from those he had named before. And this I am the rather inclined to think, because whoever considerably weighs Clemens's period, will find that by his Hebrew or Palestine master, he means one of the two whom he heard in the east, whereas Pantænus was his master in Egypt, whom he both found and heard there. <sup>c</sup> Others make him born in Sicily, because Clemens in the following words styles him, *a truly Sicilian bee*: but whether there may not be something proverbial in that expression even as it relates to Sicily, I shall not now inquire. However it is certain that the inhabitants of that island were generally Greeks, that many eminent philosophers were born, or resided there, and particularly the famous Porphyry, who had retired hither for some years, and here wrote his virulent books against the Christians. Let this then stand for his country, till something more probable offer itself, unless we will say, that being descended of Sicilian ancestors, he was born at Alexandria, the place of his education.

2. His younger years were seasoned with all learned and philosophical studies, under the best masters which Alexandria (for there I presume to place his education) afforded, at that time a noted staple place of learning. As Egypt had in all ages been famous for the choicest parts of literature, and the more uncommon speculations of theology, so more especially Alexandria, where there

<sup>b</sup> H. Eccl. l. 5. c. 11. p. 175, 176. <sup>c</sup> Vales. Annot. in Euseb. p. 96.

were professors in all arts and sciences, and public schools of institution, not a little advantaged by that noble library, placed here by Ptolomy Philadelphus, and so much celebrated by the ancients. In after-times here was a fixed and settled succession of philosophers in the Platonic school, begun by Ammonius Saccas and carried on by Photinus and Origen, and their successors for several ages. <sup>d</sup> Ammianus Marcellinus tells us that in his time, though not so famous as formerly, yet in some good degree it still maintained its reputation, and that all ingenious arts and methods of recondite learning, and celebrated professors of all sorts flourished here, and that it was enough to recommend a physician to public notice, if he had studied at Alexandria. Nay, many ages after him, Benjamin the Jew <sup>e</sup> at his being there, found near twenty several schools of Aristotelians (the only men that then ruled the chair) whither men flocked from all parts of the world to learn the Peripatetic philosophy.

3. Among all the sects of philosophy he principally applied himself <sup>f</sup> to the Stoics, with whose notions and rules of life he was most enamoured ; and no wonder, seeing (as St. Hierom <sup>g</sup> observes) their *dogmata* in many things come nearest to the doctrines of Christianity. As indeed they do, especially as to the moral and practical part of their principles. They held that nothing was good but what was just and pious, nothing evil but what was vicious and dishonest : that a bad man could never be happy, nor a good man miserable, who was always free, generous, and dear to heaven ; that the deity was perpetually concerned for human affairs, and that there was a wise and powerful providence that particularly superintended the happiness of mankind, and was ready to assist men in all lawful and virtuous undertakings ; that therefore this God was above all things to be admired, adored, and worshipped, prayed to, acknowledged, obeyed, praised, and that it is the most comely and reasonable thing in the world, that we should universally sub-

<sup>d</sup> Lib. 22. non longe à fin. p. 1638. <sup>e</sup> Itiner p. 121. <sup>f</sup> Euseb. l. 5. c. 10. p. 175. <sup>g</sup> Com. in Esa. c. 11. p. 49. Tom. 5.

mit to his will, and ἀσπάζασθαι ἐξ ὅλης τῆς ψυχῆς τὰ συμβάλλοντα πάντα, cheerfully embrace with all our souls all the issues and determinations of his providence ; that we ought not to think it enough to be happy alone, but that it is our duty ἀπὸ καρδίας φιλῆν, to love men from the very heart, to relieve and help them, advise and assist them, and contribute what is in our power to their welfare and safety, and this not once or twice, but throughout the whole life, and that unbiasedly, without any little designs of applause, or advantage to ourselves ; that nothing should be equally dear to a man as honesty and virtue, and that this is the first thing he should look at, whether the thing he is going about be good or bad, and the part of a good or wicked man, and if excellent and virtuous, that he ought not to let any loss or damage, torment, or death itself deter him from it. And whoever runs over the writings of Seneca, Antoninus, Epictetus, Arrian, &c. will find these, and a great many more, claiming a very near kindred with the main rules of life prescribed in the Christian faith. And what wonder if Pantænus was in love with such generous and manly principles, which he liked so well, that as he always retained the title of the Stoic philosopher, so for the main he owned the profession of that sect, even after his being admitted to eminent offices and employments in the Christian Church.

4. By whom he was instructed in the principles of the Christian religion, I find not ; <sup>b</sup> Photius tells us that he was scholar to those who had seen the apostles, though I cannot allow of what he adds, that he had been an auditor of some of the apostles themselves, his great distance from their times rendering it next door to impossible. But whoever were his tutors, he made such vast proficiencies in his learning, that his singular eminency quickly recommended him to a place of great trust and honour in the church, to be master of the catechetic school at Alexandria. For there were not only academies and schools of human literature, but an ecclesiastical school for the training persons up in divine knowledge and the first

<sup>b</sup> Cod. CXVIII. col. 297.

principles of Christianity : and this ἐξ ἀρχαίων χρόνων, says <sup>i</sup> Eusebius, *of very ancient custom*, from the very times of St. Mark (says <sup>k</sup> St. Hierom) the first planter of Christianity and bishop of that place. From whose time there had been a constant succession of catechists in that school, which Eusebius tells us, continued in his time, and was managed by men famous for eloquence and the study of divine things. The fame and glory of Pantænus did above all others at that time design him for this place, in which he accordingly succeeded, and that (as <sup>l</sup> Eusebius intimates) about the beginning of Commodus's reign, when Julian entered upon the see of Alexandria, for about that time (says he) he became governour of the school of the faithful there. And whereas others before him had discharged the place in a more private way, he made the school more open and public, freely teaching all that addressed themselves to him. In this employment he continued without intermission the whole time of Julian (who sat ten years) till under his successor he was despatched upon a long and dangerous journey, whereof this the occasion.

5. Alexandria was πολυπληθιστάτη πᾶσιν πόλεις (as the orator <sup>m</sup> styles it) one of the most populous and frequented cities in the world, whither there was a constant resort not only of neighbour nations but of the most remote and distant countries, Ethiopians, Arabians, Bactrians, Scythians, Persians, and even Indians themselves. It happened that some Indian ambassadors (whether sent for this particular purpose is not certain) entreated <sup>n</sup> Demetrius, then bishop of Alexandria, to send some worthy and excellent person along with them to preach the faith in those countries. None appeared qualified for this errand like Pantenus, a grave man, a great philosopher, incomparably furnished with both divine and secular learning. Him Demetrius persuades to undertake the embassy; and though he could not but be sufficiently apprehensive that he quitted a pleasant and delightful country, a place

<sup>i</sup> Lac. supr. citat.

<sup>k</sup> De script. in Pantæn.

<sup>l</sup> Cap. 9, & 10. ut supr.

<sup>m</sup> Dion. Chrysost. Orat. XXXII. p. 375. vid. p. 375.

<sup>n</sup> Hieron. de Script. ubi. supr.

where he was beloved and honoured by all with a just esteem and reverence, and that he ventured upon a journey where he must expect to encounter with dangers and hardships, and the greatest difficulties and oppositions, yet were all these easily conquered by his insatiable desire to propagate the Christian religion, even to the remotest corners of the world. For there were many evangelical preachers even at that time (as ° Eusebius adds upon this occasion) who inflamed with a divine and holy zeal, in imitation of the apostles were willing to travel up and down the world for enlarging the bounds of Christianity, and building men up on the most holy faith. What India this was to which Pantænus, and after him Frumentius (for that they both went to the same country, is highly probable) was despatched, is not easy to determine. There are, and they men of no inconsiderable note, that conceive it was not the Oriental, but African India, conterminous to Æthiopia, or rather a part of it. These Indians were a colony and plantation derived at first out of the east. For so ° Eusebius tells us, that in the more early ages the Æthiopians quitting the parts about the river Indus, sat down near Egypt. Whence ° Philostratus expressly styles the Æthiopians, a colony of Indians, as ° elsewhere he calls them γένος Ἰνδικόν, an Indian generation. The metropolis of this country was Axumis, of which Frumentius is afterwards said to be ordained bishop by Athanasius. An opinion, which I confess myself very inclinable to embrace, and should without any scruple comply with, did not ° Eusebius expressly say, that Pantænus preached the gospel to the eastern nations, and came as far as to India itself. A passage, which how it can suit with the African India, and the countries that lie so directly south of Egypt, I am not able to imagine. For which reason we have elsewhere fixed it in the east. Nor is there any need to send them as far as *India intra Gangem*, there are places in Asia nearer hand, and particularly some parts of Arabia that anciently pas-

o Loc. citat. p Chron. ad An. Abrah. CCCCIV. q Vit. Appollon. l. 6. c. 8. p. 287. r Ibid. l. 3. c. 6. p. 125. s Hist. Eccl. ubi supr.

sed under that name, whence the Persian gulf is sometimes called the Indian sea. But let the judicious reader determine as he please in this matter.

6. Being arrived in India, he set himself to plant the Christian faith in those parts, especially conversing with the 'Brachmans, the sages and philosophers of those countries, whose principles and way of life seemed more immediately to dispose them for the entertainment of christianity. Their children as soon as born they committed to nurses, and then to guardians according to their different ages, who instructed them in principles according to their capacities and improvements : they were educated with all imaginable severity of discipline, not suffered so much as to speak or spit, or cough, while their masters were discoursing to them, and this till they were seven and thirty years of age." They were infinitely strict and abstemious in their diet, eat no flesh, drank no wine or strong drink, feeding only upon wild acorns, and such roots as nature furnish them withal, and quenching their thirst at the next spring or river, and, abstaining from all other lawful pleasures and delights. They adored no images, but sincerely worshipped God, to whom they continually prayed, and instead of the custom of those eastern nations of turning to the east, they devoutly lift up their eyes to heaven, and while they drew near to God, took a peculiar care to keep themselves from being defiled with any vice or wickedness, spending a great part both of night and day in hymns and prayers to God. They accounted themselves the most free and victorious people, having hardened their bodies against all external accidents, and subdued in their minds all irregular passions and desires. Gold and silver they despised, as that which could neither quench their thirst nor allay their hunger, nor heal their

t Hieron. Epist. ad Magn. Orat. p. 327. Tom. 2.

u De Brachman. morib. & instit. vid. inter alios Alexand. Polyh. de reb. Indic. ap. Clem. Alex. Stromat. l. 3. p. 451. Strab. Geogr. l. 15. p. 712. Bardesan. Syr. l. de fat. ap. Euseb. Præp. Evang. l. 6. c. 10. p. 275. Plutarch de vit. Alexand. p. 701. Porphyry. Περὶ ἀρεχῆς, l. 4. § 17, 18. p. 167. &c. Pallad. de Bragman. p. 8, 9, 15, 16, 17. Tract. de Orig. & Morib. Brachman. inter Ambrosii oper. ad Calc. Tom 5. Suid in voc. Βραχμῶν; p. 578.

wounds, nor cure their distempers, nor serve any real and necessary ends of nature, but only minister to vice and luxury, to trouble and inquietude, and set the mind upon racks and tenters. They looked upon none of the little accidents of this world to be either good or evil, frequently discoursed concerning death, which they maintained to be γένεσις εἰς τὸν ὄντως βίον, a being born into a real and happy life, and in order whereunto they made use of the present time only as a state of preparation for a better life. In short, they seemed in most things to conspire and agree with the stoics, whom therefore of all other sects they esteemed to be λογίους φιλοσόφους, 'the most excellent philosophers; and upon that account could not but be somewhat the more acceptable to Pantænus, who had so thoroughly imbibed all the wise and rational principles of that institution.

7. What success he had in these parts, we are not particularly told. Certainly his preaching could not want some considerable effect, especially where persons were by the rules of their order, and the course of their life so well qualified to receive it, and that too where christinity had been heretofore planted, though now overgrown with weeds and rubbish for want of due care and culture. For he met with several<sup>v</sup> that retained the knowledge of Christ, preached here long since by St. Bartholomew the apostle (as we have elsewhere showed in his life) whereof not the least evidence was his finding St. Matthew's gospel written in Hebrew, which St. Bartholomew had left at his being there, and which Pantænus (as St. Hierom informs us, though I question whether it be any more than his own conjecture) brought back with him to Alexandria, and there no doubt laid it up as an inestimable treasure. And as our philosopher succeeded in the labours of St. Bartholomew in these Indian plantations, so another afterwards succeeded in his, an account whereof, to make the story more entire, the reader I presume, will not think it impertinent, if I

<sup>v</sup> Pallad. de Brachman. p. 52. Script. in Pantæn.

<sup>w</sup> Euseb. l. 5. c. 10. p. 175. Hier. de



here insert. \*Ædesius and Frumentius, two youths of Tyre, accompanied Meropius the philosopher into India, where being taken by the natives, they were presented to the king of the country, who pleased with their persons and their parts, made one of them his butler, the other (Frumentius) the keeper of his records, or as Sozomen will have it, his treasurer and major-domo, committing to his care the government of his house. For their great diligence and fidelity the king at his death gave them their liberty, who thereupon determined to return to their own country, but were prevailed with by the queen to stay, and superintend affairs during the minority of her son. Which they did, the main of the government being in the hands of Frumentius, who, assisted by some Christian merchants that trafficked there, built an oratory, where they assembled to worship God according to the rites of christianity, and instructed several of the natives, who joined themselves to their assembly. The young king, now of age, Frumentius resigned his trust, and begged leave to return; which being with some difficulty obtained, they presently departed, Ædesius going for Tyre, while Frumentius went to Alexandria, where he gave Athanasius, then bishop of that place, an account of the whole affair, showing him what hopes there were that the Indians would come over to the faith of Christ, withal begging of him, to send a bishop and some clergymen among them, and not to neglect so fair an opportunity of advancing their salvation. Athanasius, having advised with his clergy, persuaded Frumentius to accept the office, assuring him he had none fitter for it than himself. Which was done accordingly, and Frumentius being made bishop, returned back into India, where he preached the Christian faith, erected many churches, and being assisted by the divine grace and favour, healed both the souls and bodies of many at the same time. An account of all which Rufinus professes to have received from Æde-

x Socrat. H. Eccl. l. 1. c. 19. p. 50. Sozom. lib. 2. c. 24. p. 477. Theod.  
 † Eccl. l. 1. c. 23. p. 54.



sius's own mouth, then presbyter of the church of Tyre. But it is time to look back to Pantænus.

8. Being returned to Alexandria, he resumed his catechetic office, which I gather partly from <sup>y</sup> Eusebius, who again mentions it just after his Indian expedition, and adds *ταυτῶν ἐγχαίρει*, that after all, or when he drew near to his latter end, he governed the school of Alexandria; partly from St. Hierom<sup>z</sup>, who says expressly, that he taught in the reigns of Severus and Caracalla, his first regency being under Commodus. He died in the time of Antoninus Caracalla, who began his reign *Ann.* CCXI. though the exact date and manner of his death be lost; his memory is preserved in the Roman calendar on the seventh of July. And certainly a just tribute of honour is due to his memory for his admirable zeal and piety, his indefatigable pains and industry, his exquisite abilities, *τῶν δὲ πᾶσι δὴ ἐν ἐκείνῳ χρόνῳ*, as Eusebius truly characterizes him, a man singularly eminent in all kinds of learning; and <sup>a</sup> Origen, who lived nearer to him, and was one of his successors, commends him for his great usefulness and ability both in philosophical speculations, and theological studies, in the one able to deal with philosophers, in the other to refute heretics and seducers. In his school he displayed (as Eusebius tells us) both by word and writing the treasures of the sacred doctrines; though he taught (says St. Hierom) rather *viva voce*, than by books, who mentions only his commentaries upon the holy scripture, and of them not the least fragment is remaining at this day.

<sup>y</sup> Ubi supra.

<sup>z</sup> Loc. citat.

<sup>a</sup> Apud Euseb. l. 6. c. 19. p. 221.

# THE LIFE OF ST. CLEMENS,

## BISHOP OF ALEXANDRIA.

His country. The progress of his studies. His instruction in the Christian doctrine. His several masters. His impartial inquiry after truth. The elective sect, what. Its excellent genius. Clemens of this sect. His succeeding Pantænus in the Catechetical school. He is made presbyter of Alexandria. His *Stromata* published, when. Lawfulness of flying in time of persecution. His journey into the East. What tracts he wrote there. His going from Jerusalem to Antioch, and return to Alexandria. His death. The elogia given of him by the ancients. His admirable learning. His writings. His hypotyposes: Photius his account of them; corrupted by the Arians. His books yet extant, and the orderly gradation of them. His *Stromata*, what the design of it. His style, what in this, what in his other books. A short apology for some unwary assertions in his writings. His writings enumerated.

1. TITUS Flavius Clemens was, probably, born at Athens. For when <sup>a</sup> Epiphanius tells us, that some affirmed him to be an Alexandrian, others an Athenian, he might well be both; the one being the place of his nativity, as the other was of his constant residence and employment. Nor can I imagine any other account, upon which the title of Athenian should be given to him. And the conjecture is further countenanced from the course and progress of his studies, the foundations whereof were laid in Greece, improved in the East, and perfected in Egypt. And indeed his incomparable abilities in all parts of science render it a little more probable, that his early years commenced in that great school of arts and learning. But he staid not here, his insatiable thirst after knowledge made him traverse al-

the thing be well said, it is no matter who it is that says it; that reason is to be submitted to, before authority, and though a fair regard be due to the opinions and principles of our friends, yet that it is *δοῦν προτιμᾶν τὴν ἀλήθειαν*, (as <sup>l</sup> Aristotle himself confesses) more pious and reasonable to honour and esteem the truth. And thus he picked up a system of noble principles, like so many flowers out of several gardens, professing <sup>m</sup> this to be the great end of all his disquisitions, *ζῆν κατὰ πᾶσαν ἀρετὴν τελείαν*, a life perfected according to all the rules of virtue. Of this incomparable order was our divine philosopher: *I espoused not* (says he<sup>n</sup>) *this or that philosophy, not the stoic or platonic, nor the epicurean, or that of Aristotle, but whatever any of these sects had said, that was fit and just, that taught righteousness with a divine and religious knowledge*, *τῆτε σύμπεσεν τὸ ἐκλεκτικόν*, *all that being selected I call philosophy*. Though it cannot be denied, but that of any sect, he came nearest to the *stoics*, as appears from his discoursing by way of *paradoxes*, and his affected novelty of words, two things peculiar to the men of that way, as a very learned and ingenious person <sup>o</sup> has observed.... And I doubt not but he was more peculiarly disposed towards this sect by the instructions of his master Pantænus, so great and professed an admirer of the stoical philosophy.

4. Pantænus being dead, he succeeded him in the schola *κατηχήσεων*, the catechetical school at Alexandria, though questionless he taught in it long before that, and probably during Pantænus's absence in India, supplying his place till his return, and succeeding in it after his death, for that he was Pantænus's successor, the ancients <sup>p</sup> are all agreed. Here he taught with great industry and fidelity, and with no less success, some of the most eminent men of those times, Origen, Alexander, bishop of Hierusalem, and others being bred under him. And now (as <sup>q</sup> himself confesses) he found his philosophy and

<sup>l</sup> Ethic. l. 1. c. 4 p. 3. Tom. 2.

<sup>m</sup> Laert. loc. cit.

<sup>n</sup> Strom. l. 1. p. 288.

<sup>o</sup> H. Dodwel. Prolegom. Apol. ad lib. D

Stearn de Obstin. p. 115.

<sup>p</sup> Eus.-b. l. 6. c. 6. p. 208. Hieron. de

Script. in Clement. Phot. Cod. CXV III. col. 297.

<sup>q</sup> Strom. l. 1. p. 278.

Gentile learning very useful to him : for as the husbandman first waters the soil, and then casts in the seed, so the notions he derived out of the writings of the Gentiles, served first to water and soften τὸ γιᾶνός αὐτῶν, the gross and terrestrial parts of the soul, that the spiritual seed might be the better cast in, and take vital root in the minds of men. Besides the office of a catechist, he was made presbyter of the church of Alexandria, and that at least about the beginning of Severus's reign, for under that capacity Eusebius takes notice of him, *Ann.* CXCIV. About which time prompted by his own zeal, and obliged by the iniquity of the times, he set himself to vindicate the cause of Christianity both against heathens and heretics, which he has done at large with singular learning and dexterity in his book called *Stromata*, published about this time ; for drawing down a *chronological* <sup>r</sup> account of things, he ends his computation in the death of the emperor Commodus. Whence it is evident, as <sup>s</sup> Eusebius observes, that he compiled that volume in the reign of Severus that succeeded him.

5. The persecution under Severus raged in all provinces of the empire, and particularly at Alexandria, which made many of the Christians for the present willing to retire, and Clemens probably among the rest, whom we therefore find particularly discoursing <sup>t</sup> the lawfulness of withdrawing in a time of persecution : that though we may not cowardly decline a danger or death, when it is necessary for the sake of religion, yet in other cases we are to follow the direction of our Saviour, *when they persecute you in one city, flee ye into another* ; and not to obey in such a case, is to be bold and rash, and unwarrantably to precipitate ourselves into danger, that if it be a great sin against God to destroy a man, who is his image, that man makes himself guilty of the crime, who offers himself to the public tribunal ; and little better does he, that when he may, declines not the persecution, but rashly exposes himself to be apprehended, thereby to his power conspiring with the wickedness of

<sup>r</sup> *Strom.* l. 1. p. 336.<sup>s</sup> *Lib.* 6. c. 6. p. 208.<sup>t</sup> *Stromat.* l. 4. p. 504.

his persecutors. And if further, he irritate and provoke them, he is unquestionably the cause of his own ruin, like a man that needlessly rouses and enrages a wild beast to fall upon him. And this opportunity I doubt not he took to visit the Eastern parts, where he had studied in his younger days. We find him about this time at Jerusalem with Alexander, shortly after bishop of that place, between whom there seems to have been a peculiar intimacy, insomuch that St. Clemens dedicated <sup>u</sup> his book to him, called The Ecclesiastical Canon, ἡ ἀγὸς τῶν Ἰουδαίων, or *against them that Judaize*. During his stay here he preached constantly, and declined no pains even in that evil time, and with what success we may see by a piece of a letter written by Alexander, then in prison, and sent by our St. Clemens to Antioch, which we here insert. “<sup>v</sup> Alexander, a servant of God, and a prisoner of Jesus Christ, to the blessed church at Antioch, in the Lord greeting. Our Lord has made my bonds in this time of my imprisonment light and easy to me, while I understood that Asclepiades, a person admirably qualified by his eminency in the faith, was by the divine Providence become bishop of your holy church of Antioch. Concluding these letters, worthy brethren, I have sent you by Clemens, the blessed presbyter, a man virtuous and approved, whom ye both do, and shall yet further know: who having been here with us according to the good will and providence of God, has greatly established and increased the church of Christ.” By which epistle we may by the way remark the error of <sup>w</sup> Eusebius, who places Asclepiades’s coming to the see of Antioch in the first year of Caracalla, *Ann.* CCXII. whereas we see it was while Alexander was yet in prison under Severus, which he himself makes to be *Ann.* CCV. From Jerusalem then Clemens went to Antioch, where we cannot question but he took the same pains, and laboured with the same zeal and industry. After which he returned to Alexandria, and the discharge of his office, where, how long he continued, or by what death he died, antiquity

<sup>u</sup> Euseb. l. 6. c. 14. p. 214. Hieron. in Clement.

<sup>v</sup> Apud. Euseb. ib. c. 11. p. 212.

<sup>w</sup> In Chron. ad Ann. CCXII.

is silent. Certain it is, that for some considerable time he outlived Pantænus, who died in the time of Caracalla; and when he wrote his Stromata, he tells us that he did it that he might lay up things in store against old age: a plain intimation that he was then pretty far from it. I add no more but what Alexander of Hierusalem <sup>x</sup>says in a letter to Origen, where having told him that their friendship which had commenced under their predecessors should continue sacred and inviolable, yea grow more firm and fervent, he adds, “For we acknowledge for our fathers those blessed saints, who are gone before us, and to whom we shall go after a little time; Pantænus I mean, the truly happy, and my master; and the holy Clemens, my master, and one that was greatly useful and helpful to me.”

6. To commend this excellent man after the great things spoken of him by the ancients, were to hold a candle to the sun. Let us hear the character which some of them give of him. *The holy and the blessed Clemens, a man very virtuous and approved*, as we have seen Alexander, bishop of Jerusalem, who knew him best, testifying of him. Indeed his zeal and piety, modesty, and humility, could not but endear him unto all. For his learning, he was in <sup>y</sup>St. Hierom’s judgment the most learned of all the ancients. *A man admirably learned and skilful, and that searched to the very bottom of all the learning of the Greeks with that exactness that perhaps few before him ever attained to*, says <sup>z</sup>St. Cyril of Alexandria. *An holy man* (says <sup>a</sup>Theodore) ἡ πολυπύχνη ἀπαρίτης ἀπολαύων, and one that for his vast and diffusive learning incomparably surpassed all other men. Nor was he less accurate in matters of theology than human learning, an incomparable master in the Christian philosophy, as Eusebius styles him. Witness his many books, crowded, as <sup>b</sup>Eusebius tells us, with variety and plenty of useful knowledge, derived (as <sup>c</sup>St. Hierom adds) both

<sup>x</sup> Ap. Eus.-b. l. 6. c. 14. p. 216.

<sup>y</sup> Epist. ad Magn. Orat. p. 327.

<sup>z</sup> Contr. Julian. l. 7. p. 231. Tom. 6. vid. l. 6. p. 205. <sup>a</sup> Hæret. Fabul. l. 1. c. 6. p. 197. <sup>b</sup> H. Eccl. l. 6. c. 13. p. 215. <sup>c</sup> De Script. in Clem. & ad Magn. Or. loc. cit.

from the holy scriptures and secular learning, wherein there is nothing unlearned, nothing that it is not fetched out of the very centre and bowels of philosophy. The titles of them those two authors have preserved, the far greatest part of the books themselves having perished, among which the most memorable was the Hypotyposes or *Books of institution*, so often cited by Eusebius, which contained short and strict explications of many passages of holy scriptures, wherein Photius tells us there were many wild and impious opinions, as, that matter was eternal, and that ideas were introduced by certain decrees, that there is a transmigration of souls, and were many worlds before Adam, that the Son is among the number of created beings, and that the Word was not really *made flesh*, but only appeared so, and many more βλάσφημοι τερατολογίαι, *monstrous blasphemies*: But withal insinuates, that probably these things were inserted by another hand, as Rufinus, expressly assures us, that heretics, had corrupted Clemens's writings. Certainly had these books been infected with these prophane and poisonous *dogmatia* in Eusebius's time, we can hardly think, but that he would have given us at least some obscure intimations of it. And considerable it is what Photius observes, that these things are not countenanced by his other books, nay many of them plainly contradicted by them.

7. The books yet extant (beside the little tract, entitled τίς ὁ σωζόμενος πλάσις, lately published) are chiefly three, which seem to have been written in a very wise and excellent order, the Λόγος Περὶ τῆς πίστεως, or *exhortation of the Gentiles*, the Pædagogus, or Christian instructor, and the Stromata, or various discourses; in the first he very rationally refutes the follies and impieties of the Gentile religion, and strongly persuades men to embrace christianity: in the second he tutors and instructs new converts, and by the most admirable rules, and pathetical insinuations prepares and forms them to an holy and truly Christian life: in the third he administers *strong meat*



*to them that are of a more full age*, a clearer explication of the Christian doctrine, and a more particular confutation both of Gentile and heretical opinions, admitting the disciple after his first purgation and initiation into a more immediate acquaintance, with the sacred mysteries of religion. His Stromata<sup>f</sup> are nothing but miscellaneous discourses composed out of the holy writings, and the books of the Gentiles, explaining and (as occasion is) confuting the opinions of the Greeks and barbarians, the sentiments of philosophers, the notions of heretics, inserting a variety of stories, and treasures out of all sorts of learning; which as himself tells us<sup>g</sup>, he therefore styled Stromata, that is, a *variegated contexture of discourses*, and which <sup>h</sup>he compares not to a curious garden, wherein the trees and plants are disposed according to the exactest rules of method and order, but to a thick shady mountain, whereon trees of all sorts, the cypress and the plantane, and laurel, and the ivy, the apple, the olive, and the figtree, promiscuously grow together. In the two former of his books (as <sup>i</sup>Photius observes) his style is florid, but set off with a well proportioned gravity, and a becoming variety of learning: In the latter he neither designed the ornaments of eloquence, nor would the nature of his design well admit it, as he truly apologizes<sup>k</sup> for himself; his main care <sup>l</sup>was so to express things that he might be understood, and further eloquence than this, he neither studied nor desired. If in these books of his there be what <sup>m</sup>Photius affirms, some few things here and there *εὐχρηστικὰ*, not soundly or warily expressed, yet not, as he adds, like those of the Hypotyposes, but capable of a candid and benign interpretation, not considerably prejudicial either to the doctrine and practice of religion, and such as are generally to be met with in the writers of those early ages. And it is no wonder, if the good and pious men of those times, who were continually engaged in fierce disputes with hea-

<sup>f</sup> Vid. Euseb. l. 6. c. 13. p. 214.

<sup>h</sup> Lib. 7. p. 766.

<sup>k</sup> Ubi. supr. p. 767.

<sup>g</sup> Strom. l. 1. p. 278. l. 4. p. 476.

<sup>i</sup> Loc. supr. cit. col. 288.

<sup>l</sup> Ib. l. 1. p. 293. <sup>m</sup> Ubi. supr.



thens on the one side, and Jews and heretics on the other, did not always *divide the truth aright*, in some nicer lines and strokes of it. The best is, their great piety and serviceableness in their generations, while they lived, and the singular usefulness of their writings to posterity since they are dead, are abundantly enough to weigh down any little failures or mistakes that dropt from them.

## HIS WRITINGS.

## Extant.

**Protrepticon ad Gentes.**

**Pædagogi, Libri III.**

**Stromateon, Libri VIII.**

**Orat. Quisnam dives ille sit, qui salvetur.**

**Epitome doctrine Orientalis Theodoti, &c.**

## Not Extant.

**Hypotyposeon, seu Institutio-  
num, Libri VIII.**

**Canon Ecclesiasticus.**

seu

**Adversus Judaizantes.**

**De Paschate.**

**De obtrectatione,**

**Disputationes de jejunio.**

**Exhortatio ad Patientiam ad  
Neophytos.**

Supposititious.

**Commentariola in Prim. Cano-  
nicam S. Petri, in Epistolam  
Judæ, & tres Epistolas S.  
Joannis Apostoli.**

# THE LIFE OF TERTULLIAN,

## PRESBYTER OF CARTHAGE.

His names, whence. His father, who. His education in all kinds of learning. His skill in the Roman laws. Different from Tertulian the lawyer. His way of life before his conversion, inquired into. His married condition. His conversion to christianity, when. The great cruelty used towards the Christians. Severus's kindness to them. Tertullian's excellent apology in their behalf. His address to Scapula, and the tendency of that discourse. Severus's violent persecuting the Christians. His prohibition of the *Heterie*. Tertullian's book to the martyrs, and concerning patience. His zeal against heresies, and writings that way. His book *De Pallio*, when written, and upon what occasion. His becoming presbyter, when. His book *De Corona*, and what the occasion of it. His declining from the Catholic party. Montanus who and whence. His principles and practices. Tertullian's owning them, and upon what occasion. His morose and stubborn temper. How far he complied with the Montanists, and acknowledged the paraclete. How he was imposed upon. His writings against the Catholics. The severity of the ancient discipline. *Episcopus Episcoporum*, in what sense meant by Tertullian concerning the bishop of Rome. His separate meetings at Carthage. His death. His character. His singular parts and learning. His books. His phrase and style. What contributed to its perplexedness and obscurity. His unorthodox opinions. A brief plea for him.

1. QUINTUS Séptimus Florens Tertullianus, was (as the ancients affirm, and himself implies when he calls it his country) born at Carthage, the Metropolis of Africa, famous above all others for antiquity, sovereignty, and power, insomuch that for some ages it contended for glory and superiority even with Rome itself. He was

a Hieron. de script. in Tertul. Niceph. H. Eccl. l. 4. c. 34. p. 334. b. De Pall. c. 1. p. 112. & Apolog. c. 9. p. 9.

called Septimius, because descended of the Gens Septimia, a tribe of great account among the Romans, being first regal, afterwards plebeian, and last of all consular and patrician. Florens, from some particular family of that house so called, and Quintus (a title common among the Romans) probably because the fifth child which his parents had; and Tertullian, a derivative from Tertullus, it is like from his immediate parent. His father was a soldier, a Centurion under the proconsul of Africa (called therefore by St. Hierom and others Centurio proconsularis) not a man of proconsular dignity, as some make him; he was a Gentile, in which religion Tertullian also was brought up, as himself <sup>c</sup>confesses. He was educated in all the accomplishments which the learning either of the Greeks or Romans could add to him, he seems to have left no paths untraced, to have intimately conversed with poets, historians, orators, not to have looked only, but to have entered into the secrets of philosophy and the mathematics, not unseen in physic, and the curiosities of nature, and as Eusebius <sup>d</sup>notes, a man famous for other things, but especially admirably skilled in the Roman laws; though they who would hence infer him to have been a professed lawyer and the same with him whose excerpta are yet extant in the pandects, are guilty of a notorious mistake, the name of that lawyer being Tertylianus; besides that dissonancy that is in their style and language. Or suppose with others that this Tertylian was one of Papinian's scholars in the reign of Alexander Severus, he must by this account be at least thirty years after the other's conversion to christianity. The original of the error doubtless arose from the nearness and similitude of the names, and the character of his skill in the Roman laws given by Eusebius, which indeed is evident from his works, and especially his apology for the Christians.

2. What was his particular course of life before he came over to the Christian religion, is uncertain. They that conceive him to have been an advocate, and publicly

to have pleaded causes, because after his conversion he <sup>e</sup> says of himself, that he owed nothing to the forum, took up no place among the rostra, made no noise among the benches, did not toss about the laws, nor clamour out causes, as if he had done all this before, might by the same reason conclude him to have been a soldier, because he adds in the same place, that he owed nothing to the camp, with some other offices there mentioned by him. That he was married is evident, though whether before or after his embracing the Christian faith, I cannot positively determine, probably before. However, according to the severity of his principles, he lived with his wife a great part of his life in a state of continency, conversing with her as his sister, exhorting her to perpetual celibacy and the utmost strictnesses of a single life, as appears by his two books written to her on that subject.

3. His conversion to Christianity we may conceive to have happened not long after the beginning of Severus's reign, and a little before the conclusion of the second century. Being a man of an inquisitive and sagacious mind, he had observed the powerful and triumphant efficacy of the Christian faith over the minds and lives of men, its great antiquity, the admirable consent and truth of the predictions recorded in the books of the Christians, the frequent testimonies which the heathen deities themselves gave to its truth and divinity, the ordinary confessions of their dæmons when forced to abandon the persons they had possessed, at the command of a Christian, all which he shows <sup>f</sup> at large (at least as we may probably guess) to have been the main inducements of his conversion. In the very entrance of the following seculum, Severus being gone to make war upon the Parthians, the magistrates at Rome, and proportionably the governors of provinces, began to bear hard upon the Christians, beholding them as infamous persons, and especially traitors to the empire. Among whom the most principal person, I doubt not, was Plautianus, a man in

<sup>e</sup> De Pall. c. 5. p. 118.  
<sup>bi</sup> passim.

<sup>f</sup> Vid. Apol. c. 19, 20. p. 18. c. 35. p. 22, 23, & ali.

great favour with the emperor, whose daughter was married to Antoninus, the emperor's eldest son, and whom Severus at his going into the east, had made præfect of Rome ; of him we read <sup>a</sup> that in the emperor's absence he put to death an infinite number both of the nobility and common people. Among whom we cannot question but the Christians had theirs, and it is like, the far greatest share. And so notorious was the cruelty, that <sup>b</sup> Severus at his return was forced to apologize for himself, that he had no hand in it. And indeed Severus in the first part of his reign (was as Tertullian informs <sup>i</sup> us) very benign and favourable to the Christians ; for having been cured of a dangerous distemper by one Proculus a Christian, who anointed him with oil, he kept him at court with him ever after. Nor did his kindness terminate here, for when he knew that several both men and women of the senatorian order were Christians, he was so far from persecuting them upon that account, that he gave them an honourable testimony, and restrained the people, when they were raging against the Christians. This I suppose to have been done at his return from the Parthian expedition, when he found both governours and people engaged in so hot and severe a persecution of the Christians.

4. The barbarous and cruel usage which the Christians generally met with, engaged Tertullian to vindicate and plead their cause both against the malice and cruelty of their enemies. For which purpose he published and sent abroad his *Apology*, dedicating it to the magistrates of the Roman empire, and especially the senate at Rome (for that he went to Rome himself and personally presented it to the senate, I confess I see no convincing evidence) wherein with incomparable learning and eloquence, with all possible evidence and strength of reason he pleads their cause, complains of the iniquity and injustice of their enemies, and the methods of their proceedings, particularly demonstrates the vanity and falsehood of those crimes that were commonly charged upon

<sup>a</sup> Dio. Cass. H. Rom. l. 75. & Xiphil. in Vit. Sever. p. 328. <sup>b</sup> Spartian in Vit. Sever. c. 15 p. 539 <sup>i</sup> Ad Scapul. c. 4. p. 71.

the Christians, arguing their meekness and innocence, their temperance and sobriety, their piety to God, and obedience to their prince, the reasonableness of their principles, and the holiness of their lives beyond all just exception. An apology which undoubtedly contributed towards the cooling and qualifying of the present calumnies, especially at Severus's return. And indeed it appears not by the whole series of that discourse, that the emperor had given any particular countenance to those severities ; nay, on the contrary he expressly styles <sup>k</sup> him the *most constant prince*. Not long after this. Tertullian found work nearer home, Scapula, the president, and proconsul of Africa (the same probably with Scapula Tertyllus, a provincial president, to whom there is a *Rescript* of Marcus and Commodus<sup>l</sup>) treating the Christians much at the same rate that Platanus had done at Rome. To him therefore he addresses himself in a neat and pathetic discourse, representing the honesty and simplicity of Christians, and their hearty prayers and endeavours for the prosperity of the empire, and those particular instances of severity which the Divine Providence had lately inflicted upon it, which could not be reasonably supposed to have been sent upon any other errand, so much as to revenge the innocent blood that had been shed ; laying before him the clemency and indulgence of former princes and presidents, yea, and of the present emperor himself, so great a friend to Christians. A plain evidence that this book was written at this time, before Severus broke out into open violence against them.

5. The Christians now enjoyed a little respite : but, alas, it was but like the intermitting fits of a fever, which being over, the *paroxysm* returns with a fiercer violence, *Ann. Chr. CCII. Severi X.* <sup>m</sup> the persecution revived, and was now carried on by the command of the emperor. For Severus in his journey through Palestine forbade <sup>n</sup> any under the heaviest penalties to become Jews ; and the same orders he issued out concerning Christians.

<sup>k</sup> Apol. c. 4. p. 5.      <sup>l</sup> L. 14. *Edict. Offic. Præsid. lib. 1. Tit. 18.*

<sup>m</sup> Euseb. Chron. Ad eundem An.      <sup>n</sup> *Jl. Spartian. in vit. Severi c. 17. p. 352.*

The general pretence it is like was the prohibiting the heteriæ, or unlawful societies (which we have elsewhere described) for such a rescript <sup>o</sup> Ulpian mentions, whereby Severus forbade the *illegal colleges*, commanding the persons frequenting them to be accused before the Præfect of the city, in which number they usually beheld the Christians; though I doubt not but there were (as Spartianus plainly affirms) particular edicts issued out against them. The people, who could hardly be held in before, having now the reins thrown upon their necks, and spurred on by the imperial orders ran apace upon the execution, so that the churches in all places <sup>p</sup> were filled with martyrdoms and the blood of the saints, and it grew so hot, that <sup>q</sup> Jude, a writer of those times, drawing down his chronology of Daniel's LXX. weeks, to this year, broke off his computation, supposing that the so much celebrated coming of antichrist was now at hand. So exceedingly (says the historian) were the minds of many shaken and disturbed with the present persecution. Tertullian, that he might speak a word in season, took hold of the present opportunity, and wrote to the martyrs in prison, to comfort them under their sufferings, and exhort them to constancy and final perseverance; as also for the same reason and about the same time he published his discourse concerning patience, wherein he very elegantly describes the advantages and commendations of that virtue, and especially urges it from the example of God, our blessed Saviour, and speaks therein more favourably than he did afterwards of retiring in a time of persecution. Nor was he less watchful to defend and preserve the church from error and heresy, writing his *Præscription against Heretics* (for that it was written about this time is evident from several passages, especially where he mentions the time of persecution, the place of the tribunal, the person of the judge, the bringing forth of lions, and the like) wherein he enumerates and insists upon the several heresies which had infested the church till that

<sup>o</sup> I. 1. ff. de offic. Præfect. urb. § 14. Tit. 1. lib. 1.  
<sup>p</sup> 6. c. 1. p. 201.

<sup>q</sup> Ibid c. 6. p. 208.

<sup>r</sup> Euseb. H. Eccl.

time ; censuring and confuting their absurd opinions, and promising<sup>r</sup> a more distinct and particular confutation of them afterwards. Which accordingly he performed in his discourses against the Jews, against Hermogenes, the Valentinians, Marcion, Praxeas, and some others of their proselytes and disciples, and some of the Montanists themselves, writing a particular tract concerning baptism, and the use of water in it, and its necessity to salvation, against Quintilla, a woman of great note and eminency among the followers of Montanus, what value soever he afterwards seemed to put upon that sect.

6. About the XV. of Severus, *Ann. Chr.* CCVII. he published his book *De Pallio* upon this occasion. He had lately left of the gown, the garment ordinarily worn in all parts of the Roman empire, and had put on the cloak, the usual habit of philosophers, and of all those Christians that entered upon a severer state of life, as we have shown in the life of Justin martyr. Hereupon he was derided by them of Carthage for his lightness and vanity, in so wantonly skipping *à toga ad pallium*, from the gown to the cloak, satyrically taxing his inconstancy in turning from one course of life to another. To vindicate himself he writes this discourse, wherein he puts forth the keenness of a sarcastic wit, and spreads all the sails of his African eloquence, retorts the case upon his accusers, shows the antiquity, simplicity, easiness, and gravity of this habit, and smartly upbraids that luxury and prodigality that had overrun all orders and ranks of men. And that this was done about this time, and not at his first taking upon him the profession of christianity, is judiciously observed and urged by Baronius,<sup>s</sup> and more fully proved by the learned Salmasius, in his notes upon that book. Indeed the circumstances mentioned by <sup>t</sup> Tertullian do not well suit with any other time, as the *præsentis Imperii triplex virtus*, which cannot reasonably be meant of any, but Severus and his two sons, Antoninus and Geta, whence in several ancient inscriptions, they

<sup>r</sup> *De Præscript. Hæret.* c. 45. p. 219.

<sup>s</sup> *Ad. Ann.* 197 n. 3. & seq.

<sup>t</sup> *De Pall.* cap. 2. p. 114.



are put together under the title of AUGUSTI, and Emperours ; the present happiness, security, enlargement, and tranquillity of the Roman state, which these three powers of the empire had made like a well cultivated field, *eradicato omni aconito hostilitatis*, every poisonous weed of hostility and sedition being rooted up, with a great deal more to the same purpose. Which evidently refers both to his conquest of Pescennius Niger, who usurped the empire, and whom he overthrew and killed at Cyzicum in the east, and to his last year's victory (as <sup>u</sup>Eusebius places it) over Clodius Albinus and his party, whom he subdued and slew at Lyons in France, for attempting to make himself emperor, as afterwards he came into Britain (*maximum ejus Imperii Decus*, as the <sup>v</sup>historian styles it, the greatest honour and ornament of his empire) where he conquered the natives, and secured his conquests by the famous Pict's wall, which he built : by which means he rendered the state of the Roman empire pacate and quiet. At the same time we may suppose it was that Tertullian was made presbyter of Carthage, and that that was the particular occasion of altering his habit, and assuming the philosophic *pallium*, the clergy of those times being generally those who took upon them an *ascetic* course of life, and for which reason doubtless the cloak is called by Tertullian in his dialect, <sup>w</sup>*sacerdos suggestus*, the priestly habit. Accordingly <sup>x</sup>Eusebius takes notice of him this very year as becoming famous in the account and esteem of all christian churches.

7. Before Severus left Rome in order to his Britannic expedition, were solemnized the decennialia of Antoninus Caracalla, when besides many magnificent sports and shows, and a largess bestowed upon the people, the emperor gave a donative to the soldiers, which every one that received, was to come up to the tribune with a laurel crown upon his head. Among the rest there was one a <sup>y</sup>Christian, who brought his crown along with him in

<sup>u</sup> Euseb. Chron. ad eund. Ann.

<sup>w</sup> Ibid. c. 4. p. 118.

<sup>v</sup> Spart. in vit. Sever. c. 18 p. 354.

<sup>x</sup> Chron. ad An. CCVIII.

<sup>y</sup> De Coron. Milit. c. 1. p. 100.

his hand, and being asked the reason why like others he wore it not upon his head? answered, he could not for that he was a Christian. A council of war was presently called, and the man accused before the general, stripped of his military ornaments, his cloak, shoes, and sword, unmercifully beaten, till he was died in his own blood, and then cast into prison, there expecting martyrdom, and a better donative and reward from Christ. The rest of the Christians, who were fellow-soldiers in the same army, took offence at his over nice scrupulosity. What was this but needlessly to betray their liberty, and to sacrifice the general quiet and peace of Christians to one man's private humour? to give the common enemy too just a provocation to fall upon them? Where did the laws of their religion forbid such an innocent compliance, nay rather not only give leave, but commanded us prudently to decline a danger, by withdrawing from it? what was this but a sturdy and an affected singularity, as if he had been the only Christian? Tertullian, whose mighty zeal engaged him to be a patron to whatever had but the shadow of strictness and severity, presently set himself to defend the fact, and wrote his book *De Corona Militis*, wherein he cries up the act as an heroic piece of zeal and christian magnanimity, not only warrantable, but honourable, not only lawful, but just and necessary, fortifying his assertion with several arguments, and endeavouring to disable the most specious objections that were made against it. This military act, and Tertullian's vindication of it, happened (as we have here placed it) Ann. Chr. 208, Sever. 16, while others refer it to the year 196. Sever. 7, when the emperor, by the decrec of the senate, created his elder son Antoninus emperor, and his younger Geta, Cæsar, in testimony whereof he entertained the people with various shows and solemnities, and bestowed a donative upon the soldiers. If the reader like this period of time better, I will not contend with him, it being what I myself, upon second thoughts, do not think improbable.

8. But *let him that thinketh he standeth, take heed lest he fall.* Tertullian, who had hitherto stood firm and right

in the communion of the Catholic church, began now, about the middle of his age, says <sup>z</sup>St. Hierom (which I am inclinable rather to understand of his age as a Christian, than the current of his life) to incline towards the errors of the Montanists, of which before we give an account. It may not be amiss a little to inquire into the author and principles of that sect. <sup>a</sup>Montanus was born at Ardaba, a little village in Mysia in the confines of Phrygia, where, about the latter times of Antoninus Pius, but especially in the reign of his successor, he began to show himself. Pride and immoderate ambition betrayed the man into the *snare and condemnation of the devil*. At which breach Satan having entered, took possession of the man, who actuated by the influence of an evil spirit, was wont on a sudden to fall into enthusiastic fits and ecstatic raptures, and while he was in them, in a furious and a frantic manner he poured out wild and unheard of things, prophesying of what was to come in a way and strain that had not been used hitherto in the church. Proselytes he wanted not, that came over to his party. At first only some few of his countymen, the Phrygians (whence his sect derived the title of Cataphryges) were drawn into the snare, whom he instructed in the arts of evil speaking, teaching them to reproach the whole Christian church for refusing to entertain and honour his pseudo-prophetic spirit, the same spirit on the contrary pronouncing them blessed that joined themselves to this new prophet, and swelling them with the mighty hopes and promises of what should happen to them, sometimes also gently reproofing and condemning them. Among the rest of his disciples two women were especially remarkable, Prisca, and Maximilla, whom having first corrupted, he imparted his dæmon to them, whereby they were presently enabled to utter the most frantic, incoherent and extravagant discourses. The truth is he seemed to lay his scene with all imagina-

<sup>z</sup> De Script. in Tertull      <sup>a</sup> Vet. Script. ap. Euseb. l. 5. c. 16. p. 180 &c.  
 Apollon. ibid. c. 18. p. 184. Epiph. Hæres. XLVIII. p. 175. Tertull. de Præscript. Hæretic. c. 52. p. 223.

ble craft and subtlety ; in the great and foundation principles of religion he agreed with the Catholics, embraced entirely the holy scriptures, and pretended that he must receive the gifts of divine grace extraordinarily conferred upon him, which he gave out were more immediately the Holy Ghost: he made a singular show of some uncommon rigours and severities in religion, gave laws for more strict and solemn fasts, and more frequently to be observed, than were among the orthodox, taught divorces to be lawful, and forbid all second marriages, called Pepuza and Tymium, two little towns of Phrygia, Jerusalem, that so he might the more plausibly invite simple and unwary proselytes to flock thither. And because he knew no surer way to oblige such persons as would be serviceable to him, than proposals of gain and advantage, he used all methods of extorting money from his deluded followers, especially under the notion of gifts and offerings, for which purpose he appointed collectors to receive the oblations that were brought in; with which he maintained under-officers, and paid salaries to those that propagated his doctrines up and down the world. Such were the arts, such the principles of the sect first started by Montanus ; what additions were made by his followers in after ages, I am not now concerned to inquire.

9. Allured with the smooth and specious pretences of this sect, Tertullian began to look that way, though the particular occasion of his starting aside <sup>b</sup>St. Hierom tells us, was the envy and reproaches which he met with from the clergy of the church of Rome. They that conceive him to have sued for the see of Carthage, vacant by the death of Agrippinus, and that he was opposed and repulsed in it by the clergy of Rome, and so highly resented the affront, as thereupon to quit the communion of the Catholic church, talk at random, and little consider the mortified temper of the man, and his known contempt of the world. Probable it is, that being generally noted for the excessive and over rigorous strictness of

<sup>b</sup> Ubi supra, vid. Niceph. l. 4. c. 12. p. 298.

his manners, he had been charged by some of the Roman clergy for compliance with Montanus, and, it may be, admonished to recant, or disown those principles. Which his stubborn and resolute temper not admitting, he was, together with Proclus and the rest of the Cataphrygian party, cut off by the bishop of Rome from all communion with that church. For there had been lately a disputation held at Rome between Caius, an ancient orthodox divine, and Proclus, one of the heads of the Montanist party (as Eusebius, who read the account of it published by Caius, informs us) wherein Proclus being worsted, was, together with all the followers of that sect, excommunicated, and Tertullian himself among the rest, as he sufficiently intimates. This, a man of a morose and unyielding disposition, and who could brook no moderation that seemed to intrench upon the discipline and practice of religion, could not bear, and therefore making light of the judgment and censures of that church, flew off, and joined himself to Montanus's party, whose pretended austerities seemed of all others most agreeable to his humour and genius, and most exactly to conspire with the course and method of his life. But as it cannot be doubted that he looked no further than to the appearances and pretensions of that sect (not seeing the corrupt springs by which the engine was managed within) so it is most reasonable and charitable to conceive, that he never understood their principles in the utmost latitude and extent of them. If he seems sometimes to acknowledge Montanus to be the paraclete that was to come into the world, probably he meant not something distinct from the Holy Spirit bestowed upon the apostles, but a mighty power and extraordinary assistance of the Holy Ghost shed upon Montanus, whom God had sent into the world, more fully and perfectly to explain the doctrines of the gospel, and to urge the rules and institutions of the Christian life, which our lord had delivered when he was upon earth, but did not with the

c Lib. 6. c. 20 p. 222 !. 2. c. 25. p. 67. Hieron. de Script. in Catb.

d De jejun. c. 1. p. 544.

greatest accuracy the things were capable of, the minds of men not being then duly qualified to receive them. That for this end he thought Montanus invested with miraculous powers and a spirit of prophecy (a thing not unusual even in those times) and might believe his two prophetesses to be acted with the same spirit. All which might consist with an honest mind, imposed upon by crafty and plausible pretences. And plain it is that for some considerable time Montanus maintained the reputation of great piety, zeal, sanctity, and extraordinary gifts, before he was discovered to the world. And Tertullian in all likelihood had his accounts concerning him, not from himself, but from Proclus, or some others of the party, who might easily delude him, especially in matters of fact, with false informations. However nothing can be more evident, than that he looked upon these new prophets as innovating nothing in the principles of Christianity, that Montanus preached no other God, nor asserted any thing to the prejudice of our blessed Saviour, nor subverted any rule of faith or hope, but only introduced greater severities than other men: that he was not the author, but the restorer of discipline, and only reduced things to that ancient strictness, from which he supposed they had degenerated, especially in the cases of celibacy, single marriages, and such like, as he more than once particularly tells us. Not to say, that Montanus's followers (as is usual with the after brood of every sect) asserted many things, which their master himself never dreamt of, which yet without distinction are laid at his door, and Tertullian too because a favourer of the party, drawn into the guilt, and made liable to many improvements, to *the hay and stubble* which the successors of that sect built upon it.

10. But however it was, he stomached his excommunication, and was highly offended at the looseness and remissness of the discipline among the Catholics, whom with great smartness he persecutes under the name of *psychici*, or animal persons, as those that took too much

d De Jejun. loc. citat. e Vid 1. de Monogam. c. 1. p. 525. & c. 3. & 4 & passim de Jejun. c. 12. p. 550, 551.

liberty in their manners and practices of devotion, styling his own party *Spiritales*, as whom he thought more immediately guided by the spirit, more plentifully endowed with the gifts of it, and conversant in a more divine and spiritual life. Against these *Psychici* he presently published a tract *De Jejuniis*, wherein he defends the Montanists in the observation of their fasts, their abstinence from flesh, and feeding only upon dried meats, their stationary days, and the keeping them till the very evening, while the orthodox broke up theirs about three of the clock in the afternoon; in all which respects he makes many tart and severe reflections upon them. Indeed, the devotions of those times were brisk and fervent, their usages strict and punctual, their ecclesiastic discipline generally very rigid and extreme, seldom admitting persons that had lapsed after baptism to penance and the communion of the church. But this was looked upon by moderate and sober men as making the gate too strait, and that which could not but discourage converts from coming in. Accordingly it began to be relaxed in several places, and particularly the bishop of Rome<sup>b</sup> had lately published a constitution, wherein he admitted persons guilty of adultery and fornication (and probably other crimes) to a place among the penitents. Against this Tertullian storms, cries up the severity of the ancient discipline, writes his book *De Pudicitia*, wherein he considers and disputes the case, and aggravates the greatness of those offences, and undertakes the arguments that pleaded for remission and indulgence. And if in the mentioning this decree the bishop of Rome be styled *Episcopus Episcoporum*, the champions of that church before they make such advantage of it, should do well to prove it to have been a part of the decree, or, if it was, that it was mentioned by Tertullian as his just right and privilege, and not rather (which is infinitely more probable) Tertullian's sarcasm, intended by him as an ironical reflection and a tart upbraiding the pride and ambition of the bishops of that church, who took too much upon

<sup>f</sup> Tert. de Pudicit. c. 1. p. 555.



them, and began (as appears from pope Victor's carriage towards the Asian Churches in the case of Easter) to domineer over their brethren, and usurp an insolent authority over the whole Christian church. And that this was his meaning, I am abundantly satisfied from <sup>g</sup> Cyprian's using the phrase in this very sense in the famous synod at Carthage, where reflecting upon the rash and violent proceedings of the bishops of Rome (whom though he particularly names not, yet all who are acquainted with the story know whom he means) against those who were engaged in the cause of rebaptizing heretics, he adds, "that as for themselves (the bishops then in the synod) none of them made himself *bishop of bishops*, or by a tyrannical threatening forced his colleagues into a necessity of compliance: since every bishop according to the power and liberty granted to him, had his proper jurisdiction, and could no more be judged by another, than he himself could judge others."

11. Whether ever he was reconciled to the catholic communion, appears not; it is certain that for the main he forsook the <sup>h</sup> Cataphrygians, and kept his separate meetings at Carthage, and his church was yet remaining till St. Augustin's time, by whose labours the very relics of his followers, called Tertullianists, were dispersed, and quite disappeared. How long he continued after his departure from the church, is not known; St. Hierom <sup>i</sup> says that he lived to a very decrepit age, but whether he died under the reign of Alexander Severus, or before, the ancients tell us not, as neither whether he died a natural or violent death. He seemed indeed to have been possessed with a passionate desire of laying down his life for the faith; though had he been a martyr, some mention would without peradventure have been made of it in the writings of the church.

12. He was a man of a smart and acute wit, though a little too much edged with keenness and satyrism, *acris et vehementis ingenii*, as <sup>k</sup> St. Hierom characters him, one

<sup>g</sup> Apud Cyprian. p. 282.  
<sup>i</sup> De Scrip. in Tertull.

<sup>h</sup> August. de Hæres. c. 86. Tom. 6. col. 31.  
<sup>k</sup> Loc. citat.



that knew not how to treat an adversary without salt and sharpness. He was of a stiff and rugged disposition, a rigid censor, inclined to choler, and impatient of opposition, a strict observer of rites and discipline, and a zealous assertor of the highest rigors and most nice severities of religion. His learning was admirable, wherein though many excelled, he had no superiours, and few equals, in the age he lived in : *Tertulliano quid eruditius, quid acutius?* says<sup>l</sup> St. Hierom, who adds that his *Apology*, and book against the Gentiles took in all the treasures of human learning. <sup>m</sup> Vincentius of Lire gives him this notable eulogium. “ He is justly (says he) to be esteemed the prince among the writers of the Latin church. For what more learned ? who more conversant both in divine and human studies ? who by a strange largeness and capacity of mind had drawn all philosophy, and its several sects, the authors and abettors of heresies with all their rites and principles, and the whole circumference of history and all kind of study within the compass of his own breast. A man of such quick and weighty parts, that there was scarce any thing which he set himself against, which he did not either pierce through with the *acumen* of his wit, or batter down with the strength and solidity of his arguments. Who can sufficiently commend his discourses, so thick set with troops of reasons, that whom they cannot persuade, they are ready to force to an assent ? who hath almost as many sentences as words, and not more periods than victories over those whom he hath to deal with.”

13. For his books, though time has devoured many, yet a great number still remain, and some of them written after his withdrawment from the church. His style is for the most part abrupt and haughty, and its face full of ancient wrinkles, of which <sup>n</sup> Lactantius long since gave this censure, that though he himself was skilled in all points of learning, yet his style was rugged and uneasy, and very obscure ; as indeed it requires a very attentive

<sup>l</sup> Epist. ad Mag. Orator. p. 328. T. 2.  
24. p. 59, 60.

<sup>n</sup> Lib. 5, cap. 1. p. 459.

<sup>m</sup> Commonit. adv. Hæres. cap.

and diligent, a sharp and sagacious understanding, yet is it lofty and masculine, and carries a kind of majestic eloquence along with it, that gives a pleasant relish to the judicious and inquisitive reader. It is deeply tinged with the African dialect, and owes not a little of its perplexedness and obscurity to his conversing so much in the writings of the Greeks, whose forms and idioms he had so made his own, that they naturally flowed into his pen ; and how great a master he was of that tongue is plain, in that himself<sup>o</sup> tells us, he wrote a book concerning baptism, and some others, in Greek ; which could not but exceedingly vitiate and infect his native style, and render it less smooth, elegant, and delightful, as we see in Ammianus Marcellinus, who being a Greek born, wrote his Roman history in Latin, in a style rough and unpleasant, and next door to barbarous. Besides what was in itself obscure and uneven, became infinitely worse by the ignorance of succeeding ages, who changed, what they did not understand, and crowded in spurious words in the room of those which were proper and natural, till they had made it look like quite another thing than what it was when it first came from under the hand of its author.

14. His errors and unsound opinions are frequently noted by St. Augustin and the ancients (not to mention later censors) and Pamelius has reduced his paradoxes to thirty one, which together with their explications and antidotes he has prefixed before the editions of his works. That of Montanus's being the paraclete, we noted before, and for other things relating to that sect, they are rather matters concerning order and discipline, then articles and points of faith. It cannot be denied but that he has some unwarrantable notions, common with other writers of those times, and some more peculiar to himself. But he lived in an age, when the faith was yet green and tender, when the church had not publicly and solemnly defined things by explicit articles and nice propositions, when the philosophy of the schools was

<sup>o</sup> De Baptism. c. 15. p. 230. de Coron. c. 6. p. 104.

mainly predominant, and men ran immediately from the stoa and the academy to the church, when a greater latitude of opening was indulged, and good men were infinitely more solicitous about piety and a good life, than about modes of speech, and how to express every thing so critically and exactly, that it should not be liable to a severe scrutiny and examination.

## HIS WRITINGS.

## Genuine.

Apologeticus.  
 Ad Nationes, Libri 2.  
 De Testimonio Animæ.  
 Ad Scapulam.  
 De Spectaculis.  
 De Idololatria.  
 De Corona.  
 De Pallio.  
 De Pœnitentia.  
 De Oratione.  
 Ad Martyras.  
 De Patientia.  
 De Cultu fœminarum Lib. 2.  
 Ad Uxorem, Lib. 2.  
 De Virginibus Velandis.  
 Adversus Judæos.  
 De Præscriptione Hæreticorum.  
 De Baptismo.  
 Adversus Hermogenem.  
 Adversus Valentinianos.  
 De Anima.  
 De Carne Christi.  
 De Resurrectione Carnis.  
 Adversus Marcionem, Lib. 5.  
 Scorpiace.  
 Adversus Praxeam.

## Libri post Lapsum in Montanismum scripti.

De Exhortatione Castitatis.  
 De Monogamia.  
 De Fuga in Persecutione.  
 De Jejuniis.  
 De Pudicitia.

## Supposititious.

## Poemata.

Adversus Marcionem, Lib. 5.  
 De judicio Domini.  
 Genesis.  
 Sodoma.

## Not extant.

De Paradiso.  
 De Spe Fidelium.  
 De Ecstasi.  
 Adversus Apollonium.  
 Adversus Apellecianos.  
 De Vestibus Aaron.  
 De Censu Animæ.

## Græce.

De Corona.  
 De Virginibus Velandis.  
 De Baptismo.

# THE LIFE OF ORIGEN,

## PRESBYTER, CATECHIST OF ALEXANDRIA.

**Origen, where and when born. Several conjectures about the original of his name. His father, who. His juvenile education, and great towardliness in the knowledge of the scriptures. His philosophical studies under Clemens Alexandrinus. His institution under Ammonius. Ammonius, who. His fame and excellency confessed by the Gentile philosophers. Another Origen his contemporary : these two heedlessly confounded. His father's martyrdom, and the confiscation of his estate. Origen's resolute encouragement of his father. His own passionate desire of martyrdom. His maintenance by an honourable matron of Alexandria. His zeal against heretics. His setting up a private school. His succeeding Clemens in the catechetic school at eighteen years of age. The frequency of his auditors. Many of them martyrs for the faith. Origen's resolution in attending upon the martyrs. His danger. His courageous act at the temple of Serapis. His emasculating himself, and the reasons of it. The eminent chastity of those primitive times. Origen's journey to Rome, and return to Alexandria. His taking in a colleague into the catechetic office. His learning the Hebrew tongue. The prudent method of his teaching. Ambrosius converted. Who he was. His great intimacy with Origen. Origen sent for by the governour of Arabia. His journey into Palestine, and teaching at Caesaria. Remanded by the bishop of Alexandria. Alexander Severus, his excellent virtues, and kindness for the christian religion. Origen sent for by the empress Mammaea to Antioch. He begins to write his commentaries. How many notaries, and transcribers employed, and by whom maintained. Notaries, their original and office. their use and institution in the primitive church. His journey into Greece. His passage through Palestine, and being ordained presbyter at Caesarea. Demetrius of Alexandria, his envy and rage against him. Origen condemned in two synods at Alexandria, and one at Rome. The resignation of his catechetic school to Heraclas. Heraclas, who. The story of his offering sacrifice. The credit of this story questioned, and why. His departure from Alexandria, and fixing at**

Caesarea. The eminency of his school there. Gregorius Thaumaturgus his scholar. His friendship with Firmilian. Firmilian, who. The persecution under Maximinus. Origen's book written to the martyrs. His retirement whither. His comparing the versions of the Bible. His Tetrapla, Hexapla, and Octapla, what, and how managed: His second journey to Athens. His going to Nicomedia, and letter to Africanus about the history of Susanna. His confutation of Beryllus in Arabia. His answer to Celsus. Celsus, who. Origen's letters to Philip the emperor. The vanity of making him a Christian. Origen's journey into Arabia to refute heresies. The Helcesaitae, who: what their principles. Alexander's miraculous election to the see of Jerusalem; his coadjutorship, government, sufferings, and martyrdom. Origen's grievous sufferings at Tyre, under the Decian persecution. His deliverance out of prison; age, and death. His character. His strict life. His mighty zeal, abstinence, contempt of the world, indefatigable diligence, and patience noted. His natural parts: incomparable learning. His books, and their several classes. His style, what. His unsound opinions. The great outcry against him in all ages. The apologies written in his behalf. several things noted out of the ancients to extenuate the charge. His assertions not dogmatical. Not intended for public view. Generally such as were not determined by the church. His books corrupted, and by whom. His own complaints to that purpose. The testimonies of Athanasius, and Theotimus, and Haymo in his vindication. Great errors and mistakes acknowledged. What things contributed to them. His great kindness for the Platonic principles. St. Hierom's moderate censure of him. His repenting of his rash propositions. His writings enumerated, and what now extant.

1. ORIGEN, called also Adamantius (either from the unwearied temper of his mind, and that strength of reason wherewith he compacted his discourses, or his firmness and constancy in religion, notwithstanding all the assaults made against it) was born at Alexandria, the known metropolis of Egypt; unless we will suppose, that upon some particular tumult or persecution raised against the Christians in that city, his parents fled for refuge to the mountainous parts thereabouts, where his mother was delivered of him, and that thence he was called Origenes, *quasi* ἐν ὄρει γεννηθεὶς (which most conceive to the etymology of his name) *one born in the mountains.*<sup>a</sup> But whether that be the proper derivation of the word, or the other the particular occasion of its imposition, let the reader determine as he please. However I believe the reader will think it a much more probable and reasonable conjecture, than what one <sup>b</sup>supposes, that he was so

<sup>a</sup> Ὁρίγηνος, ὁ ἐν τῷ ὄρει γεννηθεὶς. Suid. in voc. Ὁρίγ. p. 330. T. 2.

<sup>b</sup> Halloix not. ad Orig. defens. c. 1. p. 1.

called because born of holy parents ; the saints in scripture being (as he tells us) sometimes metaphorically styled Mountains. The first and the last I dare say that ever made that conjecture. A learned man 'supposes him rather (and thinks no doubt can be made of it) so called from Orus, an Egyptian word, and with them the title of Apollo or the sun (from  $\alpha\upsilon\tau\omicron\varsigma$  no question, which signifies light or fire) one of their principal deities. Hence Orus, the name of one of the Egyptian kings, as it has been also of many others. And thus as  $\alpha\pi\omicron\tau\omicron\varsigma\ \tau\omicron\varsigma\ \Delta\iota\omicron\varsigma$  comes Diogenes, one born of Jupiter, so  $\alpha\pi\omicron\tau\omicron\varsigma\ \tau\omicron\varsigma\ \text{Orus}$  is derived Origenes, one descended of Or, or Orus, a Deity solemnly worshipped at Alexandria. A conjecture that might have commanded its own entertainment, did not one prejudice lie against it, that we can hardly conceive so good a man, and so severe a Christian as Origen's father would impose a name upon his child for which he must be beholden to an heathen deity, and whom he might see every day worshipped with the most sottish idolatry, that he should let him perpetually carry about that remembrance of Pagan idolatry in his name, which they so particularly, and so solemnly renounced in their baptism.' But to return.

2. He was born about the year of our Lord 186, being seventeen<sup>d</sup> years of age at his father's death, who suffered Ann. Chr. 202, Severi 10. His father was Leonidas, whom Suidas<sup>e</sup> and some others (without any authority that I know of from the ancients) make a bishop. To be sure he was a good man, and a martyr for the faith. In his younger years he was brought up under the tutorage of his own father, who instructed him in all the grounds of human literature, and together with them, took especial care to instil the principles of religion, seasoning his early age with the notices of divine things, so that like another Timothy, *from a child he knew the holy Scriptures*, and was thoroughly exercised and instructed in them. Nor was his father more diligent to insinuate

<sup>c</sup> Voss. de Idol. l. 2. c. 10. p. 182.

<sup>d</sup> Euseb. H. Eccl. l. 6. c. 2. p. 203.

<sup>e</sup> In voc. *ὁσιότης*, p. 389. Tom. 2

<sup>f</sup> Euseb. ibid. p. 202.

his instructions, than the subject he managed was capable to receive them. Part of his daily task was to learn and repeat some parts of the holy Scriptures, which he readily discharged. But not satisfied with the bare reading or recital of them, he began to inquire more narrowly into the more profound sense of them, often importuning his father with questions, what such or such a passage of scripture meant. The good man, though seemingly reproving his busy forwardness, and admonishing him to be content with the plain obvious sense, and not to ask questions above his age, did yet inwardly rejoice in his own mind, and heartily bless God that he had made him the father of such a child. Much ado had the prudent man to keep the exuberance of his love and joy from running over before others, but in private he gave it vent, frequently going into the chamber where the youth lay asleep, and reverently kissing his naked breast, the treasury of an early piety and a divine spirit, reflected upon himself how happy he was in so excellent a son. So great a comfort, so invaluable a blessing is it to pious parents to see their children setting out betimes in the way of righteousness, and sucking in religion almost with their mother's milk.

3. Having passed over his paternal education, he was put to perfect his studies under the institution of Clemens Alexandrinus, then regent of the catechist school at Alexandria, where according to the acuteness of his parts, and the greatness of his industry he made vast improvements in all sorts of learning. From him he betook himself to Ammonius, who had then newly set up a platonic school at Alexandria, and had reconciled those inveterate feuds and differences that had been between the schools of Plato and Aristotle, and which had reigned among their disciples till his time, which he did (says my author) ἐνθετιάζσας πρὸς τὸ ἡ φιλοσοφίας ἀληθινόν, out of a divine transport for the truth of philosophy, despising the little opinions, and wrangling contentions of peevish men, and propounding a more free and generous kind of



gen, as Porphyry <sup>h</sup> besides other witnesses, who saw Origen when himself but a youth. This Ammonius was called Saccas, (from his carrying <sup>i</sup> *sacks* of corn upon his back, being a porter by employment, before he betook himself to the study of philosophy) one of the most learned and eloquent men of those times, a great philosopher, and the chief of the platonic sect, and which was above all, a Christian, born and brought up among them, as <sup>k</sup> Porphyry himself is forced to confess; though when he tells us, that afterwards upon maturer consideration, and his entering upon philosophy, he renounced Christianity, and embraced Paganism and the religion of the empire, he is as little to be credited, and guilty of as notorious a falsehood (as Eusebius observes) as when he affirms that Origen was born and bred up a gentile, and then turned off to Christianity, when as nothing was more evident, than that Origen was born of Christian parents, and that Ammonius retained his Christian and divine philosophy to the very last minute of his life, whereof the books which he left behind him were a standing evidence. Indeed <sup>m</sup> Eutychius patriarch of Alexandria (if he means the same) seems to give some countenance to Porphyry's report, and further adds, that Ammonius was one of the twenty bishops, which Heraclas, then bishop of Alexandria, constituted over the Egyptian churches, but that he deserted his religion, which Heraclas no sooner heard of, but he convened a synod of bishops and went to the city, where Ammonius was bishop, where having thoroughly scanned and discussed the matter, he reduced him back again to the truth. Whether he found this among the records of that church, or took it from the mouth of tradition and report, is uncertain, the thing not being mentioned by any other writer. But however it was, it is plain that Ammonius was a man of incomparable parts and learning, <sup>n</sup> Hierocles himself styles him *θεοδιδάκτωρ*, one taught of God, and when Plotinus the great

<sup>h</sup> Apud Euseb. *ibid.* c. 19. p. 220. vid. Theod. Serm. VI. de Provid. p. 96.

<sup>i</sup> Vid. Theod. *ibid.* citat.

<sup>k</sup> *Loc. citat.*

<sup>m</sup> Annal. p. 332 Edit. P. P. vid. etiam Selden. not. in Eutych. Sect. 23. p. 147.

Lib. de Provid. & fat. ubi supr.



platonist had found him out, he told his friend in a kind of triumph, that this was the man whom he had sought after. Under him Origen made himself perfect master of the platonic notions, being daily conversant in the writings of Plato, Numenius, Cronius, Apollophanes, Longinus, Moderatus, Nicomachus, and the most principal among the Pythagoreans, as also of Chæremon and Cornatus, Stoics ; from whom (as Porphyry truly enough observes) he learned that allegorical and mystical way of interpretation, which he introduced into the Christian doctrine.

4. Besides our Adamantius, there was another Origen, his contemporary, a Gentile philosopher, honourably mentioned by Longinus, Porphyry, Hierocles, Eunapius, Proclus, and others ; a person of that learning and accurate judgment, that coming one day into Plotinus's school, the grave philosopher was ashamed, and would have given place : and when intreated by Origen to go on with his lecture, he answered with a compliment, that a man could have but little mind to speak there, where he was to discourse to them, who understood things as well as himself, and so after a very short discourse, broke up the meeting. I am not ignorant that most learned men have carelessly confounded this person with our Origen : Whence Holstenius wonders why Eunapius should make him school-fellow with Porphyry, who was much his junior, whom Porphyry says indeed he knew, being himself then very young, and this probably not at Alexandria but at Tyre, where he was born, and where Origen a long time resided. So that his wonder would have ceased, had he considered what is plain enough, that Eunapius meant it of this other Origen, Porphyry's fellow pupil, not under Ammonius at Alexandria, but under Plotinus at Rome. Indeed were there nothing else, this were enough to distinguish them, that the account given of Origen and what he wrote by Longinus,

o Porphyry. in vit. Plotin. p. 2. Plotin. Oper. Præf. Porphyry. ap. Euseb. ubi. supr.

p Lib. *περί τέλει* apud. Porphyry. in vit. Plotin. q Ibid. r Lib. de Fat. ubi. supr. s In vit. Porphyry. p. 19. t In Plat. Theol. l. 2. c. 4. p. 90.

u Ap. Porphyry. loc. cit. v De Vit. & Script. Porphyry. c. 2. p. 11.

by Porphyry in the life of Plotinus, and others, does no ways agree to our Christian writer.

5. The persecution under Severus in the tenth year of his reign was now grown hot at Alexandria, Lætus the governor daily adding fuel to the flames, where among the great numbers of martyrs \*Leonides, Origen's father, was first imprisoned, then beheaded, and his estate confiscated and reduced into the public exchequer. During his imprisonment \*Origen began to discover a most impatient desire of martyrdom, from which scarce any intreaties or considerations could restrain him. He knew the deplorable estate wherein he was like to leave his wife and children, could not but have a sad influence upon his father's mind, whom therefore by letters he passionately exhorted to persevere unto martyrdom, adding this clause among the rest, *Take heed sir, that for our sakes you do not change your mind.* And himself had gone not only to prison, but to the very block with his father, if the divine providence had not interposed. His mother, perceiving his resolutions, treated him with all the charms and endearments of so affectionate a relation, attempted him with prayers and tears, intreating him if not for his own, that at least for her sake, and his nearest relatives, he would spare himself. All which not prevailing, especially after his father's apprehension, she was forced to betake herself to little arts, hiding all his clothes, that mere shame might confine him to the house. A mighty instance, as the historian notes, of a juvenile forwardness and maturity, and a most hearty affection for the true religion.

6. His father being dead, and the estate seized for the emperor's use, he and the family were reduced to great straits. When behold the providence of God (who peculiarly takes care of widows and orphans, and especially the relicts of those that suffer for him) made way for their relief. A rich and honourable matron of Alexandria, pitying his miserable case, liberally contri-

w Euseb. ib. c. 1. p. 201.

x Id. c. 2 p. 202.

Euseb. ibid. p. 203.

buted to his necessities, as she did to others, and among them maintained one Paul of Antioch, a ringleader of all the heretics at Alexandria, who by subtle artifices had so far insinuated himself into her, that she had adopted him to be her son. Origen, though he held his livelihood purely at her bounty, would not yet comply with this favourite, not so much as to join in prayer with him, no not when an innumerable multitude not only of heretics, but of orthodox daily flocked to him, taken with the eloquence of his discourses. For from his childhood he had religiously observed the rule and canon of the church, and abominated (as himself expresses it) all heretical doctrines. Whether this noble lady upon this occasion withdrew her charity, or whether he thought it more agreeable to the Christian rule to live by his own labour, than to depend wholly upon another's bounty, I know not: but having perfected those studies of foreign learning, the foundations whereof he had laid under the discipline of his father, he now began to set up for himself, opening a school for the profession of the learned arts, where besides the good he did to others, he raised a considerable maintenance to himself. And though then but a very youth, yet did not the grave and the learned, the philosophers, and greatest masters of heresy disdain to be present at his lectures, whose opinions he impartially weighed and examined, as himself <sup>a</sup>informs us: many of whom of auditors <sup>b</sup>became his converts, yea and martyrs for the faith, as we shall see by and by.

7. By this time his fame had recommended him to public notice, and he was thought fit, though but eighteen years of age, to be made master of the Catechetic school at Alexandria, whether as colleague with his master Clemens, or upon resignation, his successor, is uncertain; the latter seems most probable, because <sup>b</sup>Eusebius reports that Demetrius bishop of Alexandria committed the instruction of the Catechumens to him only, unless we will understand it of some private and particular school, distinct from the ordinary catechetic school,

<sup>a</sup> Epist. ap. Euseb. ib. c. 19. p. 221.  
p. 205.

<sup>a</sup> Ibid. c. 30. p. 204.

<sup>b</sup> Ibid.

philosophy to his auditors. Among whom was our Origen till Clemens's death, whose successor the ancients generally make him. Scholars in very great numbers daily crowded in upon him, so that finding he had enough to do, and that his different employments did not well consist together, he left off teaching the arts and sciences, and gave up himself entirely to the instructing his disciples in the rudiments of christianity. Being settled in this office, he followed it with infinite diligence, and no less success. For he not only built up those who were already Christians, but gained over a great number of Gentile philosophers to the faith, who embraced christianity with so hearty and sincere a mind, as readily to seal it with their blood. Among which of most note were Plutarch, whom Origen attending to his martyrdom was like to have been killed by the people for being the author of his conversion; Serenus, who was burnt for his religion, Heraclides and Heron, both beheaded, the one while but a Catechumen, the other a novice; next came a second Serenus, who after he had endured infinite torments, lost his head, and gained a crown. Nay the weaker sex also put in for a share, one Herais, a catechumen, and Origen's scholar, being as himself expresses it, τὸ βάπτισμα τὸ διὰ πυρὸς λαβῶσα, *baptized by fire*, left this world, and in those flames mounted up to heaven. Nor was Origen so wholly swallowed up with the care of his school, as not to perform duties of piety and humanity towards others, especially martyrs, and those that were condemned to die. For Aquila, Lætus's successor, in the government of Alexandria, that he might do something singular in the entrance upon his place, renewed the persecution, which was so severe, that every one consulted his own safety, and kept close; so that when the martyrs were in prison, or led to trial, or execution, there was none to comfort them, or minister unto them. This office Origen boldly took upon him, attending the martyrs to the very place of execution, embracing and saluting them as they were led along, till the enraged multitude pelted him with

showers of stones, and an hundred times was he in danger of his life, had not the divine providence immediately interposed to rescue him. At last they resolved to find him out, great multitudes besetting his house, and because he had vast numbers of scholars, they brought a guard of soldiers along with them, who hunted him from house to house, so that no place could afford him a quiet refuge. And to this period of time I find some learned men (and I think very probably) ascribing that passage which 'Epiphanius reports concerning him, that he was hauled up and down the city, reviled and reproached, and treated with insolent scorn and fury. Once having shaved his head after the manner of the Egyptian priests, they set him upon the steps of Serapis's temple, commanding him to give branches of palm-trees, as the priests used to do, to them that went up to perform their holy rites. He taking the branches with a ready and unterrified mind, cried out aloud, *Come hither, and take the branch, not of an idol-temple, but of Christ.* A piece of courage which I suppose did not contribute to mitigate their rage against him.

8. About this time he made that famous attempt upon himself, so much commended by some, but condemned by others, his making himself an eunuch, which, as appears from ' Epiphanius, some of the ancients conceived to have been done by medicinal applications, which enervated the powers and tendencies of nature that way, though others, and <sup>e</sup> St. Hierom expressly, say it was done with the knife. But however it was, he did it partly out of a perverse interpretation <sup>h</sup> of our Saviour's meaning, when he says, *there be some which make themselves eunuchs for the kingdom of heaven's sake*, which he would needs literally understand; partly out of a desire to take away all suspicion of wantonness and incontinency, which the Gentiles might be apt enough to cast upon him, when they saw him admit not men only, but women into his discipline; besides that hereby he himself was

<sup>e</sup> Heres. LXIV. p. 227.  
error. Orig. Tom. 2. p. 192.

<sup>f</sup> Ubi supr. p. 228.  
<sup>h</sup> Euseb. ibid. c. 8. p. 209.

<sup>g</sup> Ad Pamach. de

secured from any temptations to immodest and irregular embraces. How strict and severe was the chastity of those primitive times, we have showed at large in another place ; so great, that <sup>i</sup> Justin the martyr tells us of a young man of Alexandria, who to convince the Gentiles of the falsehood of that malicious charge upon the incontinency and promiscuous mixtures, which they usually laid upon the Christians, presented a petition to Fælix, the president of Alexandria, desiring his leave that the physicians might make him an eunuch, which the president refused, as prohibited by the laws of the Roman empire ; as it was afterwards by several provisos and canons of the church. This fact though Origen endeavoured to conceal from some of his friends, yet did it quickly break out, and Demetrius the bishop who now admired it as an heroic act of temperance, and an instance of a great and a daring mind, did afterwards load it with all its aggravations, and bring it in as an inexcusable charge against him. I add no more concerning this than that whatever Origen might do now in the vigor of his youth, and through the sprightliness of his devout zeal, yet in his more considerate and reduced age he was of another mind, condemning <sup>k</sup> such kind of attempts, soberly enough expounding that passage of our Saviour, which before he had so fatally misunderstood.

9. Severus, the emperor, that violent enemy of Christians being dead, *Ann. Chr.* CCXI. Origen <sup>l</sup> had a great desire to see the church of Rome, so venerable for its antiquity and renown, and accordingly came thither, while pope Zephyrin sat bishop of that see, where he staid not long, but returned back to Alexandria, and to his accustomed catechetic office, Demetrius earnestly importuning him to resume it. But finding the employment <sup>m</sup> grow upon him, and so wholly to engross his time, as not to allow him the least leisure for retirement and contemplation, and the study of the scriptures, so fast did auditors press in upon him from morning till night, he took in Heraclas, who had been his scholar, a man versed both in divine and

<sup>i</sup> Apolog. 11. p. 71.  
Edit. Huet.

<sup>k</sup> Vid. Comment. in Matt. p. 368. & p. 370, 371.

<sup>l</sup> Euseb. ib. c. 14. p. 216.

<sup>m</sup> Ibid. c. 15. p. 217.

human studies, to be his partner, dividing the work between them, the younger and more untutored catechumens he committed to him ; the maturer, and those who had been of a longer standing he reserved to be instructed by himself. And now he gave up himself to a closer and more accurate study of the holy scriptures, which that he might manage with the better success, he set himself to learn the Hebrew tongue, the true key to unlock the door (wherein as <sup>n</sup> St. Hierom probably intimates, he was assisted by the help of Huillus the Jewish patriarch at that time, at least in the Rabbinic exposition of the scripture) a thing little understood in those times, and the place he lived in, and to him who was now in the prime of his age, and the flower of more pleasing and delightful studies, no doubt very difficult and uneasy. But nothing is hard to an industrious diligence, and a willing mind.

10. Nor did his pains in this interrupt his activity in his other employments ; where he perceived <sup>o</sup> any of his scholars of more smart and acute understandings, he first instructed them in geometry, arithmetic, and other preparatory institutions, and then brought them through a course of philosophy, discovering the principles of each sect, and explaining the books of the ancients, and sometimes himself writing comments upon them, so that the very Gentiles cried him up for an eminent philosopher. The ruder and more unpolished part of his auditory he would often exhort to the study of human arts, assuring them that they would not a little conduce to the right understanding of the holy scriptures. Many flocked to him to make trial of his famed skill and learning ; others to be instructed in the precepts both of philosophy and Christianity. Great numbers of heretics were his auditors, some of whom he converted from the error of their way : and among the rest <sup>p</sup> Ambrosius, a man of nobility and estate at Alexandria, having been seduced into the errors of Marcion and Valentinus, being convinced by Origen's

<sup>n</sup> Apolog. adv. Ruffin. Tom 2. p 201.

<sup>o</sup> Eus. ib. c. 18 p 218.

<sup>p</sup> Euseb. ib. Hieron. de Sc. p. in Ambros. Suid. in Voc. <sup>q</sup> *negy*. Epiph. ubi supr p. 528



discourses, renounced his former heresies, and returned to the catholic doctrine of the church, and ever after became his intimate friend, his great patron and benefactor. He was a man of neat elegant parts, and was continually prompting Origen to explain and interpret some part of the scripture; as oft as they were together (as <sup>a</sup> Origen himself informs us) he suffered not a supper time to pass without discourses to this purpose, nor their very walks and recreations to be without them; a great part of the night, besides their morning studies, were spent upon these pious exercises; their meals and their rest were ushered in with continual lectures, and both night and day where prayer ended, reading began, as after reading they again betook themselves to prayer. Indeed this Ambrose was a pious and good man, and though so great a person, did not disdain to take upon him the office of a deacon in the church, nay to undergo great hardships and sufferings, becoming an eminent confessor for the faith. And there is only this blot, <sup>b</sup>that I know of, that sticks upon his memory, that when he died rich, he remembered not his dear and ancient friend whose low and mean condition might well have admitted, as his pains and intimacy might deservedly have challenged, a bountiful legacy to have been bequeathed to him.

11. About this time came a messenger<sup>c</sup> from the governor of Arabia with letters to Demetrius the bishop, and to the præfect of Egypt, desiring that with all speed Origen might be sent to impart the Christian doctrine to him: so considerable had the fame of this great man rendered him abroad in foreign nations. Accordingly he went into Arabia, where having despatched his errand, he came back to Alexandria. Not long after whose return, the emperor Caracalla drew his army into those parts, intending to fall severely upon that city. To avoid whose rage and cruelty Origen thought good to withdraw himself, and not knowing any place in Egypt that could afford him shelter, he retired into Palestine, and fixed his residence at Cæsarea, where his excel-

<sup>b</sup> Epist. ap. Suid. ubi. supr. p. 390. vid. Hieron. Ep. ad Marcell. p. 129. Tom. 1. <sup>c</sup> Hieron. de Script. in Ambros. <sup>a</sup> Euscb. ibid. c. 19. p. 221.



lent abilities being soon taken notice of, he was requested by the bishops of those parts, though but then in the capacity of a laic, publicly in the church, and before themselves to expound the scriptures to the people. The news hereof was presently carried to Alexandria, and highly resented by Demetrius, who by letters expostulated the case with Theoctistus, bishop of Cæsarea, and Alexander of Jerusalem, as a thing never heard of before in the Christian church; who in their answer put him in mind, that this had been no such unusual thing, whereof they give him particular instances. All which satisfied not Demetrius, who by letters commanded Origen to return, and sent deacons on purpose to urge him to it, whereupon he came back and applied himself to his wonted charge.

12. Alexander Severus, 'the present emperor, in order to his expedition against the Persians, was come to Antioch, attended with his mother Mammæa, a wise and prudent, and (says 'Eusebius) a most pious and religious princess; a great influence she had upon her son, whom she engaged in a most strict and constant administration of justice, and the affairs of the empire, that he might have no leisure to be debauched by vice and luxury. Indeed he was a prince of incomparable virtues, historians representing him as mild and gentle, compassionate and charitable, sober and temperate, just and impartial, devout and pious, one advanced to the empire for the recovery and happiness of mankind. He was no enemy to Christians, whom he did not only not persecute, but favour at every turn: and in his private oratory he had among other heroes the images of Abraham and of Christ, and was once minded to have built a temple to him, and publicly admitted him into the number of their gods. He highly admired some precepts of the Christian religion, and from their discipline learned some rites which he made use of in the government of the empire. But to return to Mammæa: being a Syrian born, she could not be unacquainted with the affairs both of Jews

and Christians, and having heard of the great fame of Origen<sup>u</sup> was very desirous to see him, and hear him discourse concerning religion, that she might know what it was, for which the whole world had him in such veneration. And for this purpose she sent for him, ordering a military guard to conduct him to Antioch, where he stayed some considerable time, and having fully opened the doctrines of our religion, and given her many demonstrations of the faith of Christians, to the great honour of God and of religion, he was dismissed, and permitted to return to his old charge at Alexandria.

13 Henceforward he set upon writing 'commentaries on the Holy Scripture, at the instigation of his dear friend Ambrosius, who did not only earnestly importune him to it, but furnish him with all conveniences necessary for it; allowing him besides his maintenance, seven (and as occasion was more) notaries to attend upon him, who by turns might take from his mouth what he dictated to them; and as many transcribers, besides virgins employed for that purpose, who copied out fair, what the others had hastily taken from his mouth. These notaries were very common both among the Greeks and Romans, making use of certain peculiar notes and signs, either by way of occult or short writing, being able by the dexterity of their art to take not words only but entire sentences. The original of it is by some ascribed to Tyro, Cicero's servant, by others to Aquila, servant to Mecænas, by others to Ennius, and that it was polished and enlarged afterwards, first by Tyro, then by Aquila and some others. It may be in its first rudeness it was much more ancient, and improved and perfected by degrees, every new addition entitling itself to the first invention, till it arrived to that accuracy and perfection, that (as appears from what <sup>w</sup>Martial says in the case, and Ausonius <sup>x</sup>reports of his amanuensis) they were able not only to keep pace with, but many times to out run the speaker. That they were of frequent use in the

<sup>u</sup> Euseb. loc. cit.  
<sup>x</sup> Epigram. 36.

<sup>v</sup> Ibid. c. 23. p. 224.

<sup>w</sup> Lib. 14. Epigr. 208.

primitive church, is without all doubt, being chiefly employed to write the acts of the martyrs; for which end they were wont to frequent the prisons, to be present at all trials and examinations; and if the thing was done *intra velum*, within the secretarium, they used by bribes to procure copies of the examinations and answers from the proconsul's register; thence they followed the martyrs to the place of execution, there to remark their sayings and their sufferings. This was done in the most early ages, as is evident from <sup>r</sup>Tertullian's mentioning the *fasti ecclesiæ*, and from what <sup>z</sup>St. Cyprian says in his epistle to the clergy of his church, and <sup>a</sup>Pontius the deacon in his life: where he tells us, that their forefathers were wont to register whatever concerned the martyrdom of the meanest Christian, the acts whereof descended down to his time. Thus <sup>b</sup>Eusebius speaking of the martyrdom of Apollonius in the reign of Commodus, tells us, that all his answers and discourses before the president's tribunal, and his brave apology before the senate, were contained in the acts of his martyrdom, which together with others, he had collected into one volume. So that the original of the institution is not without probability referred to the times of St. Clemens, bishop of Rome. All which I the rather note because it gives us a reasonable account how the answers and speeches of the martyrs, the arguments and discourses of synods and councils, and extempore homilies of the fathers came to be transmitted so entire and perfect to us. But I return to Origen, whom we left dictating to his notaries, and they delivering it to those many transcribers that were allowed him; all which were maintained at Ambrosius's sole expense. <sup>c</sup>Photius indeed makes this charge to have been allowed by Hippolytus, deriving his mistake it is plain, from the Greek interpreter of <sup>d</sup>St. Hierom's catalogue, who did not rightly apprehend St. Hierom's meaning, and who himself speaking of Hippolytus, inserts this passage concerning Ambrose

y De Coron. c. 13. p. 109.      z Epist. XXXVII. p. 51.      a In vit Cypr. non.  
long. ab init.      b H. Eccl. l. 5. c. 21. p. 189.      c Cod. CXXI. col. 301.  
d Vid. Hieron. de Script. in Hippol.

I know not how, and for no other reason that I can imagine, but because in Eusebius's history he found it immediately following the account that was given of Hippolytus's works. <sup>e</sup> Epiphanius will have these commentaries written, and the expenses allowed for that purpose by Ambrosius at Tyre, and that for that end he resided there 28 years together. An intolerable mistake, not only disagreeing with Eusebius's account, but plainly inconsistent with the course of Origen's life. And indeed Epiphanius alleges no better author than *ὁ ὁ λόγος ἔχει*, having picked up the story from some vulgar tradition and report. His industry and diligence in these studies was incredible, few parts of the bible escaping his narrow and critical researches : wherein he attained to so admirable an accuracy and perfection, that <sup>f</sup> St. Hierom himself (not always over civil to him) professes he could be content to bear that load of envy that was cast upon his name, so that he had but withal his skill and knowledge in the scriptures. A passage which <sup>g</sup> Ruffinus afterwards smartly enough returns upon him.

14. But a stop for the present was put to this work by some affairs of the church, which called him into Achaia, then disturbed with divers heresies that over ran those churches. And at this time doubtless it was that he stayed awhile at Athens, where (as <sup>h</sup> Epiphanius tells us) he frequented the schools of the philosophers, and conversed with the sages of that place. In his journey to Achaia he went through <sup>i</sup> Palestine, and took Cæsarea in his way, where producing his letters of recommendation from Demetrius, he was ordained presbyter by Alexander of Jerusalem, and Theoctistus, bishop of Cæsarea. Not that this was done by any sinister arts, or the ambitious procurement of Origen himself, but was entirely the act of those two excellent persons, who designed by

<sup>e</sup> Heres. LXIV. p. 228.

<sup>f</sup> Hoc unum dico, quod vellem cum invidia nominis ejus habere etiam scientiam scripturarum, floccipendens imagines umbrasque lavarum : quarum natura esse dicitur, terrere parvulos, et in angulis garrere tenebrosis. Hieron. Præf. in Quæst. in Genes. Tom. 3. p. 201.

<sup>g</sup> Invectiv. II. in Hieron. inter oper. Hier. Tom. 4. p. 225. p. 227.

<sup>i</sup> Euseb. loc. cit. Hier. de Script in Alex.

<sup>h</sup> Ubi sup.

this means to furnish him with a greater authority for the management of his embassy, and to render him more serviceable to the affairs of the church. However the thing was infinitely resented by Demetrius, as an affront against his jurisdiction, and a contempt of his authority, and now the wind is turned into a blustering quarter, and nothing but *anathemas* are thundered out against him from Alexandria. Demetrius had for some time born him a secret grudge, and he takes this occasion to fall upon him. The truth is, he <sup>k</sup> envied the honour and reputation which Origen's learning and virtue had raised him in the thoughts and mouths of all men, and wanting hitherto an opportunity to vent his emulation, he had now one put into his hand, and accordingly charges him with all that spite and spleen can invent, publicly accusing him (what before he admired in him) for making himself an eunuch, and severely reflecting upon the bishops that ordained him. Nay, so high did he raise the storm, that he procured Origen to be condemned <sup>l</sup> in two several synods, one of bishops and presbyters, who decreed that he should be banished Alexandria, and not permitted either to live or teach there : the other under Demetrius, who with some bishops of Egypt pronounced him to be degraded from his priesthood, his greatest favourers subscribing the decree. <sup>m</sup> St. Hierom adds, that the greatest part of the Christian world consented to this condemnation, and that Rome itself convened a synod against him, not for heresy or innovations in doctrine ; but merely out of envy, as not able to bear the glory and renown of his learning and eloquence ; seeing while he taught they were looked upon as mute and dumb, as the stars disappear at the presence of the sun. And yet all this combustion vanished into smoke, Origen still retaining his priesthood, publicly preaching in the church, and being honourably entertained wherever he came by the wiser and more moderate party of the church.

<sup>k</sup> Euseb. ib. c. 8. p. 209.  
col. 297.  
<sup>p</sup> 225.

<sup>l</sup> Panphil Apolog. ap. Phot. Cod. CXVIII.  
<sup>m</sup> Apud Ruffin. Invert. II. in Hieron. inter oper. Hier. T. 4.

15. Wearied out with the vexatious assaults of his enemies, he resolved to quit Alexandria, where the sentence of the synods would not suffer him long to abide, having first resigned the government of his catechetic school entirely to his colleague Heraclas. <sup>n</sup> This Heraclas was a Gentile born, brother to Plutarch, who (as before we noted) suffered martyrdom for the faith, together with whom he became Origen's scholar, by whom he was converted, and built up in the faith, then taken in as his usher or partner in the catechetic office, afterwards his successor, and last of all bishop of Alexandria. A man of unwearied diligence and a strict life ; learned and eloquent, a great master in philosophy and all human, but especially versed in divine, studies. He retained his philosophic habit even after he was made presbyter of Alexandria, and ceased not with a mighty industry still to read over and converse with the writings of the Gentiles ; indeed arrived to that singular fame and reputation, that Julius Africanus, one of the most learned men of those times came <sup>o</sup> on purpose to Alexandria to see and hear him. No wonder, therefore, if Origen committed this great care and trust to him, whose personal merit, and particular obligation as his scholar, might seem to challenge it. Before his departure (for they that refer it to the time of Decius, speak at random, Origen not being then at Alexandria) an accident fell out, which (if true) hastened his flight with more shame and sorrow than all the malice of his bitterest enemies could create him. Thus then we are told ; <sup>p</sup> some Gentiles that were his mortal enemies, seized upon him, and reduced him to this strait, that either he should abuse his body with a *Blackmoor*, or do sacrifice to an idol. Of the two he chose to sacrifice, though it was rather their act than his, for putting frankincense into his hand, they led him up to the altar, and forced him to throw it into the fire. Which yet drew so great a blot upon his name, and derived so much guilt upon his conscience, that not able to

<sup>n</sup> Euseb. ib. c. 26. p. 228.  
<sup>sup.</sup> p. 228. Leont. de Sect. Act. X. p

<sup>o</sup> Ibid. c. 31. p. 230.

<sup>p</sup> Epiph. ubi

bear the public reproach, he immediately left the city. The credit of this story is not a little shaken by the universal silence of the more ancient writers in this matter, not so much as intimated by Eusebius, Pamphilus, or Origen's own contemporary, Dionysius of Alexandria ; not objected by his greatest adversaries, as is plain from the apologies written in his behalf ; not mentioned by Porphyry who lived in those times, and whom we cannot suppose either to have been ignorant of it, or willing to conceal it, when we find him falsely reporting of Ammonius, that he apostatized from Christianity, and of Origen himself, that he was born and bred a heathen. In short, not mentioned by any before Epiphanius, and besides him, not by any else of that time, not St. Hierom, Rufinus, Vincentius Lerinensis, or Theophilus of Alexandria, some of whom were enemies enough to Origen. So that it was not without some plausibility of reason that <sup>q</sup> Baronius suspected this passage to have been foisted into Epiphanius, and not to have been the genuine issue of his pen. Though in my mind Epiphanius himself says enough to make any wise man ready to suspend his belief ; for he tells <sup>r</sup> us, that many strange things were reported concerning Origen, which he himself gave no credit to, though he thought good to set down the reports ; and how often he catches up any common rumours and builds upon them, none need be told that are acquainted with his writings. Nor is it likely he would baulk any story that tended to Origen's disgrace, who had himself so bitter a zeal and spleen against him. I might further argue the improbability of this story from hence, that this being a long time after his famous emasculating of himself which by this time was known all abroad, it is not reasonable to suppose, that the heathens should make the prostituting himself in committing adultery one part of his choice, which his self contracted impotency and eunuchism had long since made it impossible to him. However, supposing the matter of fact to be true, it sounds not more (especially considering how much there

<sup>q</sup> Ad Ann. 253. n. CXXIII.

<sup>r</sup> Ibid. p. 229.



was of force and compulsion in it) to his disparagement, than his solemn repentance afterwards made for his honour, and when the desire to preserve his chastity inviolable is laid in the scale with his offering sacrifice.

16. *Ann.* CCXXXIII. ' Origen left Alexandria, and directing his course for Palestine, went to his good friend and patron Theoctistus,<sup>s</sup> bishop of Cæsarea, and from thence to Jerusalem to salute Alexander, bishop of it, and to visit the venerable antiquities of that place.... And here Epiphanius in pursuance of the foregoing story tells us, that being mightily importuned to preach, he stood up in the congregation, and having pronounced those words of penitent David, *But unto the wicked God saith, what hast thou to do to declare my statutes, and that thou shouldest take my covenant in thy mouth?* he could go on no further, but shut the book, and laid it down, and sitting down burst out into sighs and tears, the whole congregation bearing part with him in that mournful scene. And to carry on the humour, and make the story more complete, after ages present us with a ' discourse under his name, called Origen's Complaint, wherein he passionately resents and laments his fall, as a desperate wound to himself, a grief to good men, and an inconceivable dishonour to God, and to religion. And pity it is, if the story be true, that this lamentation were not genuine; but as it is, the best ground it has to support itself is, that it is calculated to gratify a pious fancy and a melting passion, there being nothing in it otherwise worthy of this great man, and I fear was first designed by him that made it, as a reflection upon him, and to give countenance to the report that was raised concerning him. From Jerusalem he not long after returned back to Cæsarea, where (as before he had done at Alexandria) he set up a <sup>u</sup> school both for divine and human learning, and his great name quickly procured him scholars from all parts, not only of the country thereabouts, but from the remotest provinces. Among which

<sup>s</sup> Euseb. ib. c. 26. p. 228.  
Edit. Erasm.

<sup>t</sup> Extat inter Oper. Orig. Tom. 1. p. 752.  
<sup>u</sup> Id. ibid. c. 30. p. 229.



of most remark were Gregory, called afterwards Thaumaturgus, and his brother Athenodorus, who leaving the study of the law, as being more delighted with philosophy and humane arts, committed themselves to his conduct and tutorage, who first instructed them in philosophy, and then trained them up to a more accurate knowledge of the Christian faith. Five years they remained under his discipline, when being sufficiently enriched with the knowledge of religion, they returned into Pontus, their own country, where they both became bishops, and proved eminent lights and governors of the church.... During his residence at Cæsarea, there was a firm intimacy and league<sup>v</sup> of friendship contracted between Origen and Firmilian, bishop of Cæsarea in Cappadocia, who had so great a kindness for him that sometimes he would prevail with him to come over into that province for the edification of the churches in those parts, sometimes he himself would go into Judæa to visit him, and stay a considerable while with him to perfect himself by his society and converse. This Firmilian was a gentleman of Cappadocia, afterwards made bishop of Cæsarea in that country. A person of great name and note, and who held correspondence with most of the eminent men of those times. Few considerable affairs of the church, wherein he was not concerned either by his presence or advice. Great contests were between him and Stephen, bishop of Rome, concerning the baptism of heretical persons, wherein he took part with Cyprian. He was twice at Antioch to examine the case of Paul of Samosata, bishop of that church, and coming a third time to a synod convened there for that purpose, died at Tarsus by the way. Nor was Origen admired and courted only by foreigners and young men who had been his scholars, but by the grave and the wise at home: both Alexander and Theoctistus, though ancient bishops, did not disdain in a manner to become his disciples, committing to his single care the power of interpreting the holy scriptures, and whatever concerned the ecclesiastical doctrine.

17. It was now about the year CCXXXV. when Maximinus, the Thracian succeeded in the empire: a man fierce and ill-natured, and according to his education brutish and cruel. He hated whatever had relation to his predecessor, and 'because the \* Christians had found some favourable entertainment in his family, he began first with them, and especially the bishops, as the chief pillars and promoters of their religion, whom he every where commanded to be put to death. To contribute toward the consolation of Christians in this evil time, Origen wrote his book concerning *martyrdom*<sup>x</sup>, which he jointly dedicated to his dear Ambrosius, and to Protoctetus, presbyter of Cæsarea, as who had undergone a joint share of imprisonment and sufferings under the present persecution, and had made a glorious and illustrious confession of the Christian faith. As for Origen himself, he is said to have taken sanctuary in the house of Juliana, a wealthy and charitable lady, who courteously entertained him, and furnished him with books useful for him, particularly with Symmachus's † version of the Old Testament, and his Commentaries in defence of the Ebionites, particularly levelled against St. Matthew's Gospel, books which Juliana enjoyed as by right of inheritance devolved upon her.

18. While he enjoyed the happy opportunity of this retirement, he more directly applied himself to what he had long since designed, the collecting and collating the several editions and versions of the Old Testament with the original text, which he finished by three several parts<sup>z</sup>, the Tetrapla, the Hexapla, and the Octapla. In the first (which considered as a distinct part, was made last) where four translations, set one over against another. that of Aquila, Symmachus, the Septuagint, and Theodotion; these made up the Tetrapla. In the second were

w Id. ibid. c. 28.

x Νῦν ὁ σπαρὸς πεμπεύσας δίδωται τὴν σαρξὶν τῷ Ἰησοῦ, ἰσθὲν Ἀμβρόσιον· ἢ ἀκολουθεῖν αὐτῷ, ἀρχαίον τις ἐπὶ ἡγεμόνας ἢ βασιλεῖς, ἵνα αὐτὸς σοι συμπεριθῇ, αὐτὸς [χοι δῶ ἢ σῶμα ἢ σφίαν. ἢ χοι τῷ συναρῶνισι αὐτῷ Πρωτόκτιστον· ἢ Συμμαρτυρῶσιν ὑμῖν, τοῖς ἀναπληρῶσι τὰ ὑστερήματα τῶν παθημάτων τῷ Χριστῷ, ζῶν ἡμῖν γίνηται ἐπὶ τῷ παρόντι τῷ Θεῷ. OrigExhort. ad Martyr. p. 200.

y Euseb. ib. c. 17. p. 218.

z Id. ibid. c. 16. p. 217. Epiph. loc. supr. citat. de ponder. & mensur. p. m. 534, 539. Hier. de Script. in Orig. & Suid. in voc. Orig.

ed there. While he continued here (which was not long) he returned an answer to the letter which he had lately received from Julius Africanus concerning the history of Susanna, which Africanus by short but very forcible arguments maintained to be a fictitious and spurious relation. Origen undertakes the case, and justifies the story to be sincere and genuine, but by arguments, which rather manifest the acuteness of his parts, than the goodness of his cause, and clearly show how much men of the greatest learning and abilities are put to it, when engaged to uphold a weak side, and which has no truth of its own to support itself. It happened about this time that Beryllus, 'bishop of Bostra in Arabia fell into absurd and dangerous errors, asserting, that our lord before his incarnation had no proper subsistence, no personal deity, but only a derivative divinity from his father. The bishops of those parts met about it, but could not reclaim the man, whereupon Origen's assistance was requested, who went thither, and treated with him both in private conferences and in public synods. His greatest difficulty was to know what the man meant, which when he had once found out, he plied him so hard with cogent reasonings and demonstrations, that he was forced to let go his hold, recant his errors, and return back into the way of truth. Which done, Origen took his leave, and came back for Palestine. And Beryllus<sup>g</sup>, as became a true convert, in several letters gave thanks to Origen for his kind pains in his conviction, kissing the hand that brought him back.

20. Origen was now advanced<sup>h</sup> above the age of threescore, and yet remitted nothing of his incredible industry either in preaching or writing. At Ambrosius's intreaty he took to task Celsus's book against the Christians. This Celsus was an epicurean philosopher, contemporary with Lucian, the witty Atheist, who dedicated his pseudomantis to him, as indeed there seems to have been a more than ordinary sympathy of humour and genius between these two persons. Celsus was a

f Ibid. c. 33.      g Hieron. de Script. in Beryll.      h Eus. Ibid. c. 36. p. 232

man of wit and parts, and had all the advantages which learning, philosophy, and eloquence could add to him ; but a severe and incurable enemy to the Christian religion, against which he wrote a book entitled *Ἀληθὴς λόγος* or *the true discourse*, wherein he attempted christianity with all the arts of insinuation, all the witty reflections, virulent aspersions, plausible reasonings, wherewith a man of parts and malice was capable to assault it. To this Origen returns a full and solid answer in eight books, wherein as he had the better cause, so he managed it with that strength of reason, clearness of argument, an convictive evidence of truth, that were there nothing else to testify the abilities of this great man, this book alone were enough to do it. It was written probably about the beginning of the reign of Philip the emperor, with whom Origen seems to have had some acquaintance, who wrote<sup>i</sup> one letter to him, and another to the empress. From whence, and some other little probabilities, Eusebius first, and after him the generality of Ecclesiastical writers, have made that emperor to have been a Christian, and the first of the imperial line that was so. The vanity of which mistake, and the original from whence it sprung, we have showed elsewhere. Nor is the matter mended by those who say that Philip was privately baptized by Fabian bishop of Rome, and so his Christian profession was known only to the Christians, but concealed from the Gentiles ; which being but a conjecture, and a *gratis dictum*, without any authority to confirm it, may with the same ease and as much justice be rejected, as it is obtruded and imposed upon us. Nor has the late learned publisher<sup>k</sup> of some tracts of Origen (who in order to the securing the *dialogue against the Marcionites* to belong to Origen, has newly enforced this argument) said any thing that may persuade a wise man to believe a story, so improbable in all its circumstances, and which must have made a louder noise in the world, and have had more and better witnesses to attest it, than

<sup>i</sup> Id. *ibid.* p. 233.      <sup>k</sup> Rod. Wetsteinus Præfat. in Orig. Dial. contr. Marc. &c. 2<sup>a</sup> Edit. Basil. 1674. 4.

an obscure and uncertain report, the only authority which Eusebius, who gave the first hint of it, pretends in this matter.

21. The good success which Origen lately had in Arabia in the cause of Beryllus made him famous in all those parts, and his help was now again 'desired upon a like occasion. For a sort of heretics were started up, who affirmed, that at death both body and soul did expire together, and were resolved into the same state of corruption, and that at the resurrection they should revive and rise together to eternal life. For this purpose a general synod of those parts was called, and Origen desired to be present at it, who managed the cause with such weighty arguments, such unanswerable and clear convictions, that the adverse party threw down their weapons, and relinquished the sentiments which they maintained before. Another heretical crew appeared at this time in the east, the impious and abominable sect of the Helcesaitæ, against whom also Origen seems to have been engaged, concerning whom himself "gives us this account. They rejected a great part both of the old and new canon, making use only of some few parts of scripture, and such without question as they could make look most favourably upon their cause. St. Paul they wholly rejected, and held that it was lawful and indifferent to deny the faith; and that he was the wise man, that in his words would renounce christianity in a time of danger and persecution, but maintain the truth in his heart. They carried a book about with them which they affirmed to have been immediately dropped down from heaven, which whoever received and gave credit to, should receive remission of sins, though different from that pardon which our Lord Jesus bestowed upon his followers. But how far Origen was concerned against this absurd and senseless generation, is to me unknown. The best of it is, this sect, like a blazing comet, though its influence was malignant and pestilential, suddenly arose, and as suddenly disappeared.

l Ibid. c. 37. m Homil. in Psal. 82. ap. Euseb. ibid c. 38. p 255.

22. Philip, the emperor, being slain by the soldiers, Decius made a shift by the help of the army to step into the throne ; a mortal enemy to the <sup>n</sup> church, in whose short reign more martyrs, especially men of note and eminency came to the stake, than in those who governed that empire ten times his reign. In Palestine Alexander, the aged and venerable bishop of Jerusalem, was thrown into prison, where, after long and hard usage, and an illustrious confession of the Christian faith before the public tribunal, he died. This Alexander (whom we have often mentioned) had been first bishop in Cappadocia, <sup>o</sup> where out of a religious curiosity he had resolved upon a pilgrimage to Jerusalem to visit the holy and venerable antiquities of that place, whereto he was particularly excited by a divine revelation intimating to him that it was the will of God that he should be assistant to the bishop of that place. It happened at this time that Narcissus, bishop of Jerusalem, being some years since returned to his see (which he had deserted many years before) was become incapable through his great age and infirmity (being 116 years old) duly to manage his charge. Alexander approaching near Jerusalem, they were warned by a vision and a voice from heaven, to go out of the city, and there receive him whom heaven had designed to be their bishop. They did so, and finding Alexander, entertained and introduced him with all possible kindness and respect, where, by the importunity of the people, and the consent of all the neighbour bishops, he was constrained to become colleague with Narcissus in the government of that church. This I suppose is the first express instance that we meet with in church antiquity of two bishops sitting at once (and that by consent) in one see. But the case was warranted by an extraordinary authority ; besides that, Narcissus seems rather to have resigned and quitted the place, retaining nothing but the title, nor intermeddling any further, than by joining in prayers and devotions for the good of the church, surviving not above three or four years at most. Alexander

n Ibid c. 39 p. 234.

o Ibid c. 11. p. 212.

succeeding in the sole presidency, governed his church with singular prudence and fidelity, and among other memorable acts, erected a library at Jerusalem, <sup>p</sup> which he especially stored with ecclesiastical epistles and records, from whence Eusebius confesses he furnished himself with many considerable memoirs and materials for the composing of his history. He sat bishop 39 years, and after several arraignments and various imprisonments and sufferings, died now in prison at Cæsarea, to the inconceivable loss and resentment of the whole church, and especially of Origen, who had been ordained by him, and whom he had ever found a fast friend and patron. Nor did Origen himself, who was at this time at Tyre, escape without his share. Eusebius does but briefly intimate his sufferings, having given a larger account of them in another book, long since lost, he tells <sup>q</sup> us that the devil mustered up all his forces against him, and assaulted him with all his arts and engines, singling him out above all others of that time to make him the object of his utmost rage and fury. He was cast into the bottom of a loathsome and uncomfortable dungeon, loaded with irons, a chain about his neck, his feet set in the stocks, with his legs stretched four holes distant from each other many days together; he was threatened with fire, and tried with all the torments that a merciless enemy could inflict. Which meeting with a person of his age, and a body broken with such and so many cares and labours, must needs render it a very heavy burden. And yet he bore all with a generous patience, and was ready to submit to the last fatal stroke, but that the judge to give all possible accents to his misery, ordered them so to torment him, that they should not kill him.

23. Human councils and resolutions, when most active and violent, yet *he that is higher than the highest* can overrule them, *and there be that are higher than they*. His enemies had hitherto exercised him only with preparatory cruelties, reserving him for a more solemn execution. But God, *to whom belongs the issues from death*,

<sup>p</sup> Ibid. c. 20. p. 222.

<sup>q</sup> Ubi supr. p. 234.



prevented their malice, and made way for him to escape, which in all probability was effected by the death of Decius, who was cut off, when he had reigned two years and an half. Being delivered out of prison, <sup>r</sup> he improved his time to pious purposes, comforting the weak and the disconsolate, and writing letters to that end up and down the world. Some few years he out-lived the Decian persecution, and died at Tyre about the first year of Valerian. Indeed Eusebius intimates that he departed this life about the beginning of Gallus's reign. But I cannot see how that can stand : for seeing elsewhere he positively affirms that he was seventeen years old at the time of his father's martyrdom, Ann. CCII. his death must happen the first of Valerian, Ann. Chr. CCLIV. which falls in with the 69th year of his age, in which Eusebius tells us he left this world. Otherwise he could not be more than 67 years old, whereas none make him less than 69. Pamphilus <sup>s</sup> the martyr, and some others, from the relation of those that had seen him, reports that an honourable martyrdom put a period to his life, when Decius raised the persecution at Cæsarea. But besides that <sup>t</sup> Epiphanius expressly denies that he died a martyr, others (as Photius adds, and among them Eusebius <sup>u</sup> and St. Hierom <sup>v</sup>) tell us, that he continued till the time of Gallus and Volusian, and being 69 years old died, and was buried at Tyre. Which, as he observes, must needs be so, seeing he wrote many epistles after the Decian persecution. And probable it is, that Pamphilus meant it, or at least his mistake thence arose, of that great and glorious confession, a preparatory martyrdom, which he made under the reign of Decius, which he survived two or three years, peaceably ending his days at Tyre, where his body found a place of rest, and where in a great church dedicated to the memory of our Saviour's sepulchre, behind the high altar, his remains were laid up, as the tradition <sup>w</sup> of the last age informs us. Nay, long before that Brocard <sup>x</sup> the monk tells us that when he was there, he

<sup>r</sup> Euseb. *ibid.* p. 235.  
<sup>s</sup> Apud. Phot. *Cod.* CXVIII. col. 297.  
<sup>t</sup> De pond. & mensur. p. 539.

<sup>u</sup> Lib. 7. c. 1. p. 250. <sup>v</sup> Descript. in Origen.

<sup>w</sup> Cotovic. *itiner.* l. 1. c. 19. p. 121. <sup>x</sup> Descript. Terr. S. c. 2.



saw his tomb, and read his epitaph ; and before both <sup>y</sup> William, who was himself archbishop of Tyre, reckons Origen's tomb among the monuments and venerable antiquities of that city, his marble monument being adorned with gold and precious stones.

24. Having thus brought this great man to his grave, let us a little look back upon him, and we shall find him a more than ordinary person. His life was truly strict and philosophical, <sup>z</sup> and an admirable instance of discipline and virtue ; such as his discourses were, such were his manners, and his life the image of his mind : that wise and good man, whom he was wont to describe in his lectures to his scholars (as one <sup>a</sup> of the most eminent of them assures us) he himself had first formed, and drawn in the example of his own life. He had a mighty regard to the glory of God, and the good of souls, whose happiness he studied by all ways to promote, and thought nothing hard, nothing mean or servile that might advance it. He was modest and humble, chaste and temperate ; so exemplary his abstinence and sobriety, that he lived upon what was next door to nothing, for many years <sup>b</sup> abstaining from wine, and every thing but what was absolutely necessary for the support of life, till by too much abstinence he had almost ruined his health, and endangered the weakening of nature past recovery. Singular his contempt of the world, literally making good that precept of our Lord to his disciples, not to have *two cloaks*, to provide *no shoes*, nor to be anxiously careful for to-morrow. When many out of consideration of his unwearied diligence would have communicated part of what they had towards his necessities, he would not, but rather than be needlessly burdensome to any, sold his library, agreeing with the buyer to allow him four *oboli*, or five pence, for his daily maintenance. His diligence in study, in preaching, writing, travelling, confuting heathens and heretics, composing schisms and differences in the church was indefatigable, upon which account the titles

<sup>y</sup> Guiliel. Tyr. H. sacr. l. 13. non longe ab init. vid. etiam Adricom. Theatr. Terr. S. in Trib. Aser. n. 84. in fin. <sup>z</sup> Euseb. l. 6. c. 3. p. 205. <sup>a</sup> Creg. Nroczsar. Orat. Panegy. in Orig. p. 205. <sup>b</sup> Euseb. ib. p. 206.

of Adamantius and Chalcenterus are supposed by the ancients to have been given to him, nothing but an industry of brass and iron being able to hold out under such infinite labours. The day he spent part in fasting, part in other religious exercises and employments; the night he bestowed upon the study of the scripture, reserving some little portion for sleep and rest, which he usually took not in bed, but upon the bare ground. This admirably exercised and advanced his patience, which he improved by further austerities, fasting, and enduring cold and nakedness, studying standing, and for many years together going barefoot, remitting nothing of his rigours and hardships, notwithstanding all the counsels and persuasions of his friends, who were troubled at the excessive severities of his life. Whereby notwithstanding he gained upon men, and converted many of the Gentile philosophers, famous for learning and philosophy, not only to the admiration, but imitation of himself.

25. View him in his natural parts and acquired abilities, and he had a quick, piercing apprehension, a strong and faithful memory, an acute judgment, a ready utterance. All which were adorned and accomplished with a prodigious furniture of learning, and all the improvements which Rome or Greece could afford; being incomparably skilled (as <sup>c</sup> St. Hierom and <sup>d</sup> Suidas observes) both in Gentile and Christian learning, logic, geometry, arithmetic, music, philosophy, rhetoric, and the several sentiments and opinions of all the sects of philosophy, and who always entertained his auditors with something above common observation. So great the force and acuteness of his parts (says Vincentius Lerinensis <sup>e</sup>) so profound, quick and elegant, that none could come near him: so vast his stock of all sorts of learning, that there were few corners of divine, and perhaps none of human philosophy, which he had not accurately searched into; and when the Greeks could lead him no further, with an unparalleled industry he conquered the language and learning of the Jews. But no other character need be given him than

<sup>c</sup> De script. in Orig.

<sup>d</sup> In Orig. p. 387.

<sup>e</sup> Contr. Hæres. c. 23. p. 55.

what Porphyry, <sup>f</sup> who knew him (though a learned man, <sup>g</sup> who from that passage in Eusebius makes him to have been his scholar, proceeds doubtless a great mistake) and was an enemy, bestows upon him, that he was held in very great esteem in those times, and had purchased a more than ordinary glory and renown from the greatest masters which Christianity then had in the world, and that under the discipline of Ammonius he attained to an admirable skill in learning and philosophy. The monuments and evidences whereof (as he there observes) were the books and writings which he left behind him, considerable not for their subjects only, but their multitude, arising to that vast number, that Epiphanius <sup>h</sup> tells us, it was commonly reported that he wrote six thousand volumes : the greatest part of which being understood of epistles, and single homiles, the account will not be above belief, nor give any just foundation for Rufinus and St. Hierom to wrangle so much about it, the latter of whom point-blank denies, that ever himself read, or that Origen himself wrote so many. <sup>i</sup> Vincentius affirms, that no man ever wrote so much as he, and that all his books could not only not be read, but not so much as be found out by any. So that it was not without reason that antiquity fastened the title of Syntacticus, or the composer upon him, his innumerable discourses upon all sorts of subjects justly appropriating that title to him. His books were of old enumerated by many, and digested into their proper classes, whether Scholia, short strictures upon obscure difficult places, Homilies and Tomes, as the ancients divided them ; or Exegetica and Syntagmata, under which rank some modern writers comprehend them, the greatest part whereof though they have long since perished through the carelessness and ill will of succeeding times, yet does a very large portion of them still remain. His phrase and way of writing is clear and unaffected, fluent and copious. <sup>k</sup> Erasmus gives a high encomium of it, preferring it before most other writers of

<sup>f</sup> Ap. Euseb. l. 6. c. 19. p. 220.      <sup>g</sup> L. Holsten. de vit. & script. Porphyrii. c. 6. p. 27.      <sup>h</sup> Ubi. supr. p. 256. vid. Ruffin. Apol. pro Orig. inter Oper. Hier. T. 4. p. 197.      <sup>i</sup> Loc. citat.      <sup>k</sup> Censur. de Oper. Orig.

the church, that it is neither turgid and lofty, like that of St. Hilary, flying above the reach of ordinary readers ; nor set off with gaudy and far-fetched ornaments, like that of St. Hierom ; nor abounding with flowers of rhetoric, and smart witty sentences, like that of St. Ambrose ; nor over-seasoned with tart and satirical reflections, and obscured with obsolete and antiquated terms, as that of Tertullian ; not superstitious in the curious and accurate structure of its several parts, like that of St. Gregory ; nor running out into large digressions, nor affecting a chiming cadency of words, like that of St. Augustin : but always brisk and lively, easy and natural. But when he commends it for its conciseness and brevity, he certainly forgot himself, or mistook (and what wonder he should, when it is like he took his measures not so much from the original as translations.) For his style though it be generally plain and perspicuous, yet is it diffusive and luxuriant, flowing with plenty of words, which might be often spared, and therefore charged by some of his critical adversaries that he did *infinita verba multiplicare*,<sup>l</sup> multiply an infinite crowd of words : and that <sup>m</sup> *κυφολεγία συνεσχέσας ἀπυροπληθεῖ τὸν κόσμον*, he filled the world with a company of needless and idle words, which he unmeasurably poured out, and that he did *φλυαρία πολλῇ ταυτολογεῖν*, exceedingly trifle with vain tautologies and repetitions. A censure wherein envy and emulation must be supposed to have had the predominant and over-ruling stroke. For though abounding with words, he was always allowed to be eloquent, for which Vincentius<sup>n</sup> highly commends him, affirming his phrase to be so sweet, pleasant, and delightful, that there seemed to him to have dropped not words so much as honey from his mouth.

26. But that, alas, which has cast clouds and darkness upon all his glory, and buried so much of his fame in ignominy and reproach, is the dangerous and unsound doctrines and principles which are scattered up and down his writings, for which almost all ages without any

<sup>l</sup> Epiph. Ep. ad Joan. Hierosol. ap. Hieron. T. 2. p. 158. <sup>m</sup> Eustath. Antioch. dissert. de Engastrym. adv. Orig. inter. Crit. S. Tom. 8. col. 441, 453  
<sup>n</sup> Ubi supr.

reverence to his parts, learning, piety, and the judgment of the wisest and best of the times he lived in, have without any mercy pronounced him heretic, and his sentiments and speculations rash, absurd, pernicious, blasphemous, and indeed what not. The alarm began of old, and was pursued with a mighty clamour and fierceness, especially by Methodius, bishop of Olympus, Eustathius of Antioch, Apollinaris, Theophilus of Alexandria, and Epiphanius; and the cry carried on with a loud noise in after-ages, insomuch that the very mention of his name is in the Greek church abominable at this day. I had once resolved to have considered the chief of those notions and principles for which Origen is so heavily charged by the ancients, but superceded that labour, when I found that the industry of the learned Monsieur Huet in his *Origeniana* had left no room for any to come after him, so fully, so clearly, so impartially, with such infinite variety of reading has he discussed and canvassed this matter, and thither I remit the learned and capable reader.... And for those that cannot or will not be at the pains to read his large and excellent discourses, they may consult nearer hand the ingenious author of the *Letter of resolution concerning Origen and the chief of his opinions*<sup>o</sup>; where they will find the most obnoxious of his *dogmata* reckoned up, and the apologies and defences which a sincere lover of Origen might be supposed to make in his behalf, and these pleas represented with all the advantages with which wit, reason, and eloquence could set them off.

27. Nor wanted there of old those who stood up to plead and defend his cause, especially Pamphilus the martyr, and Eusebius who published an apology in six books in his behalf; the first five whereof were written by Pamphilus with Eusebius's assistance, while they were in prison, the last finished and added by Eusebius after the other's martyrdom. Besides which, <sup>p</sup> Photius tells us there were many other famous men in those times, who wrote apologies for him, he gives us a particular

account <sup>q</sup> of one, though without a name, where in five books the author endeavours to justify Origen as sound and orthodox, and cites Dionysius, Demetrius, and Clemens, all of Alexandria, and several others to give in evidence for him. The main of these apologies are perished long ago, otherwise probably Origen's cause might appear with a better face, seeing we have now nothing but his notions dressed up and glossed by his professed enemies, and many things ascribed to him which he never owned, but were coined by his pretended followers. For my own part, I shall only note from the ancients some general remarks, which may be pleaded in abatement of the rigour and severity of the sentence usually passed upon him. And *first*, many things were said and written by him, not positively and dogmatically, but *ὑποθετικῶς καὶ ὡς εἰς*, says the <sup>r</sup> author of his apology in Photius, by way of exercitation; and this he himself was wont to plead at every turn, and to beg the reader's pardon, and profess that he propounded these things not as doctrines, but as disputable problems, and with a design to search and find out the truth, as <sup>s</sup> Pamphilus assures us, and St. Hierom himself <sup>t</sup> cannot but confess: and if we had the testimony of neither, there is enough to this purpose in his books still extant, to put it beyond all just exception. Thus discoursing concerning the union of the two natures in the person of our blessed Saviour, he affirms <sup>u</sup> it to be a mystery which no created understanding can sufficiently explain; concerning which (says he) not from any rashness of ours, but only as the order of discourse requires, we shall briefly speak rather what our faith contains, than what human reason is wont to assert, producing rather our own conjectures, than any plain and peremptory affirmations. And to the same purpose he expresses himself at every turn. Not to say that he wrote many things in the heat of disputation, which it may be his cooler and more considering thoughts would have set right. So the apologist in Pho-

<sup>q</sup> Cod. CXVII. col. 293.

<sup>r</sup> Ibid. col. 296

<sup>t</sup> Ad. Avit. p. 151. Tom. 2.

<sup>s</sup> Apolog. ap. Hieron. Tom. 4. p. 172.

<sup>u</sup> *ὡς εἰς* &c. l. 2. c. 6. p. 698.

tius <sup>v</sup>pleads, that whatever he said amiss in the doctrine of the trinity, proceeded merely from a vehement opposition of Sabellius, who confounded the number and difference of persons, and whose sect was one of the most prevailing heresies of that time. The confutation whereof made him attempt a greater difference and distinction in the persons, than the rules of faith did strictly allow. Secondly, those books of his<sup>w</sup>, wherein he betrays the most unsound and unwarrantable notions, were written privately, and with no intention of being made public, but as secrets communicable among friends, and not as doctrines to disturb the church. And this he freely acknowledged in his letter to Fabian <sup>x</sup>bishop of Rome, and cast the blame upon his friend Ambrosius, *quod secreto edita in publicum protulerit* that he had published those things which he meant should go no further than the breasts or hands of his dearest friends. And there is always allowed a greater freedom and latitude in debating things among friends, the secrets whereof ought not to be divulged, nor the public made judges of that innocent liberty which is taken within men's private walls. Thirdly, the disallowed opinions that he maintains are many of them such as were not the Catholic and determined doctrines of the church, not defined by synods, nor disputed by divines, but either philosophical, or speculations which had not been thought on before, and which he himself at every turn cautiously distinguishes from those propositions which were entertained by the common and current consent and approbation of the Christian church. Sure I am he lays it down as a fundamental maxim, in the very entrance upon that <sup>y</sup>book, wherein his most dangerous assertions are contained, that those ecclesiastic doctrines are to be preserved, which had been successively delivered from the apostles, and were then received, and that nothing was to be embraced for truth that any ways differed from the tradition of the church.

<sup>v</sup> Cod. CXVII. col. 296.

<sup>w</sup> Pamph. Apol. ubi supr. p. 174, 177.

<sup>x</sup> Ap. Hieron. in Epist. ad Pammach. de err. Orig. p. 193. T. 2.

<sup>y</sup> Præf. ad lib. *ilegi & c.* p. 665.



28. Fourthly, divers of Origen's works have been corrupted and interpolated by evil hands, and heretics to add a lustre and authority to their opinions by the veneration of so great a name, have inserted their own assertions, or altered his, and made him speak their language. An argument which however laughed at by St. Hierom<sup>z</sup>, is yet stiffly maintained by Rufinus<sup>a</sup>, who shows this to have been an old and common art of heretics, and that they dealt thus with the writings of Clemens Romanus, of Clemens and Dionysius of Alexandria, of Athanasius, Hilary, Cyprian, and many more. Dionysius<sup>b</sup> the famous bishop of Cornith, who lived many years before Origen, assures us he was served at this rate; that at the request of the brethren he had written several epistles, but that the apostles and emissaries of the devil had filled them with weeds and tares, expunging some things, and adding others. The apologist in Photius 'tells us Origen himself complained of this in his life time; and so indeed he does in his 'letter to them of Alexandria, where he smartly resents that charge of blasphemy had been ascribed to him and his doctrine, of which he was never guilty, and that it was less wonder if his doctrine was adulterated when the great St. Paul could not escape their hands; he tells them of an eminent heretic, that having taken a copy of a dispute which he had had with him, did afterwards cut off, and add what he pleased, and change it into another thing, carrying it about with him, and glorying in it. And when some friends in Palestine sent it to him then at Athens, he returned them a true and authentic copy of it. And the same foul play he lets them know he had met with in other places, as at Ephesus and at Antioch, as he there particularly relates. And if they durst do this while he was yet alive, and able (as he did) to right himself, what may we think they would do after his death, when there were none to control them? And upon this account most of those assertions must especially be

z Ad Pammach. ubi supr.    a Apol. pro. Orig. apud Hier. Tom. 4. p. 194, 195. &c. & Præf. ad lib. Περὶ εἰς. ib. Tom. 2. p. 188.    b Ap. Eused. H. Eccl. 1. 4. c. 23. p. 145.    c Ubi. supr.    d Ap. Rufin. ib. Tom. 4. p. 195.



discharged, wherein Origen is made to contradict himself, it being highly improbable (as Rufinus well urges) that so prudent and learned a person, one far enough from being either fool or madman, should write things so contrary and repugnant to one another. And that not only in divers, but in one and the same book.

29. I might further observe his constant zeal against heretics, his opposing and refuting of them wherever he came both by word and writing, his being sent for into foreign countries to convince gainsayers, his professing to abominate all heretical doctrines, and his refusing so much as to communicate in prayer with Paul, the heretic of Antioch, though his whole maintenance did depend upon it. And methinks it deserves to be considered, that Athanasius in all the heat of the Arian controversy (than whom certainly none was ever more diligent to search out heretical persons and opinions, or more accurate in examining and refuting the chief of those doctrines, that are laid at Origen's door) should never charge him upon that account. Nay he particularly quotes him 'to prove our Lord's coeternity and coessentiality with the father exactly according to the decisions of the Nicene synod, dismissing him with the honourable character of *θαιμασιὸς ἔφιλοτονότατος*, the *most admirable and infinitely industrious person*. Nor is there any heterodox opinion of his, that I know of, once taken notice of in all his works, but only that concerning the duration of future torments, and that too but obliquely mentioned. Whence I am apt to conclude, either that Origen's writings were not then so notoriously guilty, or that this great man, and zealous defender of the church's doctrine (who being bishop of Alexandria could not be ignorant of what Origen had taught or written, nay assures us, he had read his books) did not look upon those dangerous things that were in them, as his sense. And indeed so he says expressly; that what things he wrote by way of controversy and disputation, are not to be

e Loc. cit. p. 194. f Decret. Synod. Nic. contr. Hæres. Arrian. p. 277. T. 1. vid. de Blasph. in S. S. p. 971 & Socr. H. E. l. 6. c. 13 p. 320. g De Com. essent. Patr. F. & SS. p. 235. T. 1.

looked upon as his own words and sentiments, but as those of his contentious adversaries whom he had to deal with, which accordingly in the passages he cites he carefully distinguishes from Origen's own words and sense. To all which I may add, that when the controversy about the condemnation of his books was driven on<sup>h</sup> most furiously by Theophilus and Epiphanius, Theotimus the good Scythian bishop plainly told Epiphanius, that for his part he would never so much dishonour a person so venerable for his piety and antiquity, nor durst he condemn what their ancestors never rejected, especially when there were no ill and mischievous doctrines in Origen's works ; therewithal pulling out a book of Origen's which he read before the whole convention, and showed it to contain expositions agreeable to the articles of the church. With these two excellent persons let me join the judgment of a writer of the middle ages of the church, 'Haymo, bishop of Halberstad, who speaking of the things laid to Origen's charge : " For my part (says he) saving the faith of the ancients, I affirm of him, either that he never wrote these things, but that they were wickedly forged by heretics, and fathered upon his name ; or if he did write them, he wrote them not as his own judgment, but as the opinion of others. And if, as some would have it, they were his own sentiments, we ought rather to deal compassionately with so learned a man, who has conveyed so vast a treasury of learning to us. What faults there are in his writings, those orthodox and useful things which they contain, are abundantly sufficient to over ballance."

30. This a great deal more, is, and may be pleaded in Origen's defence. And yet after all it must be confessed, that he was guilty of great mistakes, and rash propositions, which the largest charity cannot excuse. He had a natural warmth and fervor of mind, a comprehensive wit, an insatiable thirst after knowledge, and a desire to understand the most abstruse and mysterious

<sup>h</sup> Socrat. H. Eccl. l. 6. c. 12. p. 319.  
208, 199.

<sup>i</sup> Breviar. H. Eccl. l. 6. c. 3. p!

speculations of theology, which made him give himself an unbounded liberty in inquiring into, and discoursing of the nature of things, he wrote much, and dictated apace, and was engaged in infinite variety of business, which seldom gave him leisure to review and correct his writings, and to let them pass the censure of second and maturer thoughts; he traded greatly in the writings of the heathens, and was infinitely solicitous to make the doctrines of christianity look as little unlike as might be to their best and beloved notions. And certainly what Marcellus<sup>k</sup> bishop of Ancyra long since objected against him, is unquestionably true (notwithstanding what Eusebius has said to salve it) that coming fresh out of the philosophic schools, and having been a long time accurately trained up in the principles and books of Plato, he applied himself to divine things, before he was sufficiently disposed to receive them, and fell upon writing concerning them, while secular learning had yet the predominancy in his mind, and so unwarily mingled philosophic notions with Christian principles, further than the analogy of the Christian faith would allow. And I doubt not but whoever would parallel his and the Platonic principles, would find that most of the *λογισμὸς* he is charged with, his master notions, were brought out of the school of Plato, as the above mentioned Huetius has in many things particularly observed. St. Hierom himself (whom the torrent of that time made a severe enemy to Origen) could but have so much tenderness for him, even in that very tract 'wherein he passes the deepest censures upon him, after he had commended him for his parts, zeal, and strictness of life; "Which of us (says he) is able to read so much as he has written? who would not admire the ardent and sprightly temper of his mind towards the holy scriptures? But if any envious zealot shall object his errors to us, let him freely hear what was said of old:

—— *Quandoque bonus dormitat Homerus<sup>m</sup>.  
Verum opere in longo fas est obrepere somnum.*

<sup>k</sup> Ap. Euseb. contr. Marcel. l. 1. p. 26.      <sup>l</sup> Ad Pammach. de error. Orig.  
<sup>p</sup> 192. Tom. 2,      <sup>m</sup> Horat. de Art. poet. v. 359. p. 815.

In a long work each slip the censor's rod  
Does not deserve. Homer does sometimes nod.

“ Let us not imitate his faults, whose virtues we cannot reach. Others both Greeks and Latins have erred in the faith as well as he, whom it is not necessary to name, lest we might seem to defend him, not by his own merit, but by the mistakes of other men.” To all that has been hitherto said, I may add this, that suppose him guilty of as pestilent and dangerous errors as the worst of his enemies lay to his charge, yet he afterwards repented of what he had rashly and unadvisedly written, as appears by his epistle to Fabian, <sup>a</sup>bishop of Rome. And is it not intolerable rudeness and incivility at least, perpetually to upbraid and reproach a man with the faults of his past life, and which he himself has disowned? Sorrow for what is past in some measure repairs the breach, and repentance must be allowed next door to innocence.

His writings mentioned by the ancients and which of them extant at this day.

Homiliarum mysticarum in Genes. Lib. II.	In Deteronomium Homiliæ.
Commentar. in Genes. Lib. XIII. Extant Latine Homi- liæ XVII.	In Libr. Jesu Nave ext. Ho- mil. XXVI. Lat.
Commentar. Tomi in Exo- dum. Ext. Latine Homiliæ XII.	In Libr. Judicum ext. Hom. IX. Lat.
Scholia in Leviticum Ext. Homiliæ XVI.	In I. Lib. Regum Homil. IV. In Lib. II. extat Homilia una.
In Numeros extant Lat. Ho- miliæ XXVIII.	In Lib. Paralipom. Homil. I. In duos Esdræ Libros Homi- liæ.
	In Libr. Job Tractatus.

n Ap. Hier. ubi supr. p. 193. vid. Ruff. Invect. I. in Hieron. inter. oper. Hier. T. 4. p. 219. Primus felicitatis gradus est, non delinquere : Secundus, delicta cognoscere. Illic currit innocentia integra & allibata quæ servet, hic succedit medela quæ sanet. Cypr. ad Cornel. Epist. 55. p. 83.

In Psalmos { Commentarii.  
Homiliæ.  
Scholia.

Ext. Lat. in Psalm. 36. Hom.  
V. in Psalm. 37. Hom. II. in  
Psalm. 38. Hom. II.

In Proverbia Salom. Com-  
mentar.

Explicatio Ecclesiastis.

In Canticum Cantic. Com-  
mentarii. Ext. Lat. Homi-  
liæ II.

In Esaiam { Commentar. Li-  
bri XXX.  
Homiliæ XXV.  
Scholia.

Ext. Lat. Homiliæ IX.

In Jeremiam Homiliæ XLV.  
Extant Gr. Lat. Homil.  
XVII.

In Threnos Tomi IX.

In Ezechielem Tomi XXV.

Ext. Lat. Homil. XIV.

In Daniele Expositio.

In XII. Prophetas Tomi  
XXV.

In Mat- { Comment. Lib.  
thæum { XXV.  
Homiliæ XXV.  
Scholia.

Ext. Gr. Lat. Tomi VII.

In Lucam Commentar. Tomi  
V.

Ext. Lat. Homiliæ.  
XXXIX.

In Joannem Commentar. Tom.  
XXXII.

Ext. Gr. Lat. Tom. IX.

In Acta Apostolorum Homil.  
aliquot.

In Epistolam ad Romanos  
Explanationum Lib. XX.

Ext. Lat. Libri X.

In I. ad Corinthios Commen-  
tarii.

In Epist. ad { Commentarii.  
Galatas { Homiliæ.  
Scholia.

In Epist. ap Ephes. Comment.  
Lib. III.

In Epist. ad Coloss. Commen-  
tarii.

In I. ad Thess. Vol. (ut mini-  
mum) III.

In Epist. ad Titum.

In Epist. ad { Commentarii  
Hebræos { Homiliæ.

Tetrapla.

Hexapla.

Octapla.

Commentarii in Veteres Phi-  
losophos.

De Resurrectione Libri II.

De Resurrectione Dialogi.

Stromateon Libri X.

Disputationes cum Beryllo.

περί ἀρχῶν, seu de Principiis  
Lib. IV. Ext. Lat.

Contra Celsum Lib VIII.

Ext. Gr. L.

De Martyrio. Ext. Gr. L.

Homil. de Engastrimytho.

Ext. Gr. L.

De Oratione. Ext. Gr. Ms.

Philocalia de aliquot præcipuis  
Theologiæ locis & quæ-  
tionibus ex Origenis scrip-  
tis à S. Basilio & Gregor.  
Naz. excerptis, cap. XXVII  
ext. Gr. L.

Epistolæ fere infinitæ ex  
his hodie ext.

Epistola ad Jul. Africanum  
de Histor. Susannæ, Gr. L.

Epistola ad Gregorium Thau-  
maturgum. Ext. Gr. L.  
in Philocalia.

*Doubtful.*

Dialogus contra Marcionitas,  
de recta in Deum fide. Ext.  
Gr. L.

*Supposititious.*

In Libri Job Tract. III &  
Comment. in eundem.  
Commentarius in Evangel. S.  
Marci. Homiliae in diver-  
sos.

De Philosophorum Sectis &  
dogmatibus.

Lamentum Origenis.

Scholia in Orationem Domi-  
nicam, & in Cantica B.  
Virginis, Zachariae, & Si-  
meonis.



# THE LIFE OF ST. BABYLAS,

## BISHOP OF ANTIOCH.

**His originals obscure. His education and accomplishments inquired into. Made bishop of Antioch, when. Antioch taken by the king of Persia. Recovered by the Roman emperor. Babylas's fidelity in his charge. The Decian persecution, and the grounds of it: severely urged by the emperor's edicts. Decius's coming to Antioch. His attempt to break into the Christian congregation. Babylas's bold resistance. This applied to Numerianus, and the ground of the mistake. The like reported of Philip the emperor. Decius's bloody act related by St. Chrysostom. His rage against Babylas, and his examination of him. The martyr's resolute answer. His imprisonment and hard usage. The different accounts concerning his death. Three youths his fellow-sufferers, in vain attempted by the emperor. Their martyrdom first and why. Babylas beheaded. His command that his chains should be buried with him. The translation of his body under Constantius. The great sweetness and pleasantness of the Daphne. Apollo's temple there. St. Babylas's bones translated thither by Gal-lus Caesar. The oracle immediately rendered dumb. In vain consulted by Julian. The confession of the demon. Julian's command for removing Babylas's bones. The martyrs' remains triumphantly carried into the city. The credit of this story sufficiently attested. The thing owned by Libanius and Julian. Why such honour suffered to be done to the martyr. Julian afraid of an immediate vengeance. His persecution against the Christians at Antioch. The sufferings of Theodorus. The temple of Apollo fired from Heaven;**

1. SO great and general is the silence of church antiquity in the acts of this holy martyr, especially the former part of his life, that I should wholly pass him over, did not his latter times furnish us with some few memorable passages concerning him. His country, parents, education, and way of life, are all unknown, as also whether he was born and bred a gentile, or a Christian. No doubt he was trained up under the advantages of a liberal and ingenuous education, living in places that opportunely ministred unto it, and in times when none but men of known parts and eminency both for



learning and piety were advanced to the government of the church: and when great measures of arts and learning were not only commendable, but necessary, both to feed and preserve the flock of God, to resist and convince gainsayers, and to defend Christianity against the attempts both of secret and open enemies. For as the Christian church never wanted professed adversaries from without, who endeavoured both by sword and pen to stifle and suppress its growth, nor pretended friends from within, who by schisms and heresies disturbed its peace, and tore out its very bowels; so never were these more predominant than in those times and parts of the world wherein this good man lived.

2. *ANN. Chr. CCXXXIX. Gordian Imper.* I. died Zebinus<sup>a</sup> bishop of Antioch, in whose room Babylas succeeded. He was a stout and prudent pilot, who (as St. Chrysostom<sup>b</sup> says of him) guided the holy vessel of that church in the midst of storms and tempests, and the many waves that beat upon it. Indeed in the beginning of his presidency over that church he met not with much trouble from the Roman powers, the old enemies of Christianity, but a fierce storm blew from another quarter. For Sapor king of Persia<sup>c</sup> had lately invaded the Roman empire, and having overrun all Syria, had besieged and taken Antioch, and so great a dread did his conquests strike into all parts, that the terror of them flew into Italy, and startled them even at Rome itself. He grievously oppressed the people of Antioch, and what treatment the Christians there must needs find under so merciless and insolent an enemy (at no time favourable to Christians) is no hard matter to imagine. But it was not long before God broke this yoke from off their necks. For Gordian, the emperor, raising a mighty army, marched into the east, and having cleared the countries as he went along, came into Syria, and went directly for Antioch, where he totally routed the Persian army, recovered Antioch and the conquered cities, and gained some considerable places belonging to Sapor, whom

<sup>a</sup> Euseb. H. Eccl. l. 16. c. 29. p. 229.    <sup>b</sup> Homil. de S. Babyl. p. 641. tom 1.  
<sup>c</sup> Capitol. in Gordian. III. c. 26. p. 669.

he forced to retire back into his own country : of all which he gives an account in a letter <sup>d</sup> to the senate, who joyfully received the news, and decreed him a triumph at his return to Rome.

3. The church of Antioch being thus restored to its former tranquillity, Babylas attended his charge with all diligence and fidelity, instructing, feeding, and governing his flock, preparing both young and old to undergo the hardest things, which their religion might expose them to, as if he had particularly foreseen that black and dismal persecution that was shortly to overtake them. Having quietly passed through the reign of Philip (who was so far from creating any disturbance to the Christians, that he is generally though groundlessly, supposed to have been a Christian himself) he fell into the troublesome and stormy times of Decius, who was unexpectedly advanced, and in a manner forced upon the empire. One, whose character might have passed among none of the worst of princes, if he had not so indeleibly stained his memory with his outrageous violence against the Christians. The main cause whereof the generality of writers, taking the hint from Eusebius<sup>e</sup>, make to have been hatred to his predecessor Philip, a Christian, as they account him, and whom he resolved to punish in his spleen and malice against them. But methinks much more probable is the account which Gregory Nyssen<sup>f</sup> gives of this matter, viz. the large spread and triumphant prevalency of the Christian faith, which had diffused itself over all parts, and planted every corner, and filled not cities only, but country villages ; the temples were forsaken, and churches frequented, altars overthrown, and sacrifices turned out of doors. This vast increase of christianity, and great declension of paganism, awakened Decius to look about him : he was vexed to see the religion of the empire trodden under foot, and the worship of the gods every where slighted and neglected, opposed and undermined by a novel

d Ibid. c. 27. p. 670.  
Thaum. p. 999. Tom. 2.

e H. Eccl. l. 6. c. 39. p. 234.

f De vit. Greg

and upstart sect of Christians, which daily multiplied into greater numbers. This made him resolve with all possible force to check and control this growing sect, and to try by methods of cruelty to weary Christians out of their profession, and to reduce the people to the religion of their ancestors. Whereupon he issued out edicts to governors of provinces, strictly commanding them to proceed with all severity against Christians, and to spare no manner of torments, unless they returned to the obedience and worship of the gods. Though I doubt not but this was the main spring that set the rage and malice of their enemies on work, yet Cyprian<sup>s</sup> like a man of great piety and modesty, seeks a cause nearer home, ingenuously confessing, that their own sins had set open the flood-gates for the divine displeasure to break in upon them, while pride, and self-seeking, schism and faction reigned so much among them, the very martyrs themselves, who should have been a good example unto others, casting off the order and discipline of the church; and being swelled with so vain and immoderate a tumour, it was time God should send them a thorn in the flesh to cure it.

4. The provincial governors, forward enough to run of themselves upon such an errand, made much more haste, when they were not only encouraged, but threatened into it by the imperial edicts, so that the persecution was carried on in all parts with a quick and a high hand, concerning the severity whereof we shall speak more elsewhere. At present it may suffice to remark that it swept away many of the most eminent bishops of the church, Fabian bishop of Rome, Alexander, bishop of Hierusalem, and several others. Nor was it long before it came to St. Babylas's door. For Decius probably about the middle of his reign, or some time before his Thracian expedition, wherein he lost his life, came into Syria, and so to Antioch, to take order about his affairs that concerned the Persian war. I confess his coming into these parts is not mentioned in the Roman histories,

and no wonder, the accounts of his life either not having been written by the *Historiæ Augustæ Scriptores*, or if they were, having long since perished, and few of his acts are taken notice of in those historians that yet remain. However the thing is plainly enough owned by ecclesiastical writers. While<sup>h</sup> he continued here, either out of curiosity, or a design to take some more plausible advantage to fall upon them, he would needs go into the Christian congregation; when the public assembly was met together. This Babylas would by no means give way to, but standing in the church porch, with an undaunted courage and resolution opposed him, telling him, that as much as lay in his power, he would never endure that a wolf should break in upon Christ's sheep-fold. The emperor urged it no further at present, either being unwilling to exasperate the rage and fury of the people, or designing to effect it some other way. This passage there are, and Nicephorus among the rest (with whom accord exactly the Menæa and Menologies of the Greek church) that ascribe not to Decius, but Numerianus (whom Suidas's translator corruptly styles Marianus) who reigned at least thirty years after. A mistake without any pillar or ground of truth to support it, there being at that time no Babylas, bishop of Antioch, whom all agree to have suffered under the Decian persecution. And it is not improbable what Baronius<sup>i</sup> conjectures, but the mistake might at first arise from this, that there was under Decius one Numerius, one of the generals of the army, a violent persecutor of the Christians, whom it is not to be doubted the first mistakes of the report confounded with Numerianus, and applied to him what belonged to the emperor, under whom he served.

5. Eusebius<sup>k</sup> relates a like passage to this, but attributes it to the emperor Philip, Decius's predecessor, telling us, that when on the Vigils of Easter he would have gone with the rest of the Christians into the church, to be

<sup>h</sup> Chrysost. lib. de S. Babyl. Tom. 6. p. 658 & passim. Philost. H. Eccl. l. 7. c. 8. p. 94. Suid. in voc. Βαβυλάς, Niceph. H. Eccl. l. 10. c. 28. p. 63.

<sup>i</sup> Ad. Ann. 253. n. CXXVI. vid S. Metaphr. in Martyr. S. Isidor. apud. Sur. Feb. V. p. 48.

<sup>k</sup> H. Eccl. l. 6. c. 34. p. 232.

present at their prayers, the bishop of the place would by no means suffer him, unless he would make public confession of his sins, and pass through the order of the penitents, for that he had been guilty of many heinous and enormous crimes, which he readily submitted to. But besides that, this is laid as the main foundation of Philip's falsely supposed christianity, Eusebius justifies it by no better authority than fame and mere report. And indeed stands alone in this matter. For though some of the ancients referred it to Numerian, yet none but he entitled Philip to it. St. Chrysostom in a large 'encomiastic (wherein he describes this act of Babylas in all the colours wherein wit and eloquence could represent it, particularly equalling it with the spirit and freedom of Elias, and John the baptist) tells us, that when the emperor made this attempt, he had newly washed his hands in innocent blood, having barbarously, and against the faith of his most solemn oath, and the laws of nations, put to death the little son of a certain king, whom his father had given in hostage to secure a peace made between them. This probably was either the son of some petty prince in those parts, who entered into a league with him while he was at Antioch, or some young prince of Persia, pawned as a pledge to ensure the peace between those two crowns, and whom he had no sooner received, but either to gratify his cruelty, or else pretending some fraud in the articles, he inhumanly butchered. The author of the <sup>m</sup>Alexandrian Chronicon, tells us, and vouches Leontius bishop of Antioch for the relation, that Philip (in the Greek is added ὁ ἑλνίαν, probably for ὁ ἑλνίαν, the surname of that emperor, and not junior, the younger, as the translator renders it, and elsewhere corrects it by νεωτέρω, the elder) being governor of a province in the reign of Gordianus, Gordian had committed the care of his young son to him, whom after his father's death he slew, and usurped the empire: that being thus guilty of murder, though he was a Christian, yet St. Babylas would not admit him or his

1 Ubi supr. p. supr. p. 655.

m Olymp. 257. 4. Decii. 1. Indict. 14. p. 630. vid. ibid. p. 628.

wife into the church; for which affront offered to so great persons, and not merely because he was a Christian himself, Decius afterwards put St. Babylas to death. A strange medley of true and false, as indeed it is the custom of that author to confound times, things, and persons. However, most evident it is from Chrysostom, that it was the same emperor by whom this young prince was murdered, and St. Babylas put to death, which could be no other than Decius; who with hands thus reeking in the blood of the innocent, would have irreverently rushed into the holy place of the Christian sanctuary, where none but pure hands were lift up to heaven.

VI. Decius, though for the present he dissembled<sup>a</sup> his anger and went away, yet inwardly resented the affront, and being returned to the palace, sent for Babylas, and having sharply expostulated with him for the boldness and insolency of the fact, commanded him to do sacrifice to the gods, assuring him that this was the only expedient to expiate his crime, divert his punishment, and to purchase him honour and renown. The martyr answered to all his inquiries with a generous confidence, despised his proffers, and defied his threats, told him, that as to the offence wherewith he charged him, he was obliged as a pastor readily to do whatever was conducive to the benefit of his flock; and for his command, he was resolved never to apostatize from the service of the true God and sacrifice to devils, and those who falsely usurped the name and honour of deities. The emperor finding his resolutions firm and inflexible, gave order that chains and fetters should be clapt upon him, with which he was sent to prison, where he endured<sup>o</sup> many severe hardships and sufferings, but yet rejoiced in his bonds, and was more troubled at the misery that attended him that sent him thither, than at the weight of his own chains, or the sharpness of those torments that were heaped upon him. So naturally does Christianity teach us *to bless them that curse us, to pray*

<sup>a</sup> Philost. et Suid. ubi sup.  
Rom. ad Januar. XXIV.

<sup>o</sup> Chrysost. loc. cit. p. 667, 668. martyr.

*for them that despitefully use and persecute us, and to overcome evil with good.*

7. There is some little difference in the accounts of the ancients, concerning the manner of his martyrdom. Eusebius <sup>p</sup> and some others make him after a famous confession to die in prison; while Chrysostom <sup>q</sup> (whom I rather incline to believe in this matter, as more capable to know the traditions and examine the records of that church) and Suidas affirm, that being bound he was led forth out of prison to undergo his martyrdom, the one plainly intimating, the other positively expressing it, that he was beheaded. The fatal sentence being passed, as he was led to execution, he began his song of triumph, *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with me.* Together with him were led along three youths, brothers (whose names the Roman Martyrology <sup>r</sup> tells us, were Urbanus, Prilidianus, and Epolonius) whom he had carefully instructed in the faith, and had trained up for so severe a trial. The emperor, not doubting to prevail upon their tender years, had taken them from their tutor, and treated them with all kinds of hardship and cruelty, as methods most apt to make impression upon weak and timorous minds. But perceiving them immovably determined not to sacrifice, he commanded them also to be beheaded. Being arrived at the place of execution, Babylas placed the children first, giving them the precedency of martyrdom, lest the spectacle of his bloody fate should relax their constancy, and make them desert their station. As the officer was taking off their heads, he cried aloud, *Behold, I and the children which the Lord hath given me;* and after that laid down his own neck upon the block, having first given order to his friends, to whom he had committed the care of his body, that his chains and fetters should be buried in the same grave with him, that they might there remain as ensigns of honour, and the badges of his sufferings, and as evidences how much he accounted those things which seem most ignominious among men, to be for Christ's sake most splendid and honourable: imitat-

<sup>p</sup> Lib. 6. c. 39. p. 234.

<sup>q</sup> Loc. cit. p. 669

<sup>r</sup> Loc. citat.

<sup>s</sup> Chrysost. Suid. Martyr. Rom. ubi supra.



ing therein the great St. Paul, who took pleasure in bonds, chains, imprisonments, reproaches, professing to rejoice and glory in nothing so much as in his sufferings, and in the cross of Christ. Accordingly his chains were laid up with him in the grave, where Chrysostom assures us they remained in his time.

8. Where his body was first buried, we are not told; but wherever it was, there it remained till the time of Constantius, when it had a more magnificent interment, which proved the occasion of one of the most remarkable occurrences that church-antiquity has conveyed to us. There was a place in the suburbs of Antioch called Daphne, a place that seemed to be contrived by nature on purpose as the highest scene of pleasure and delight. It was a delicate grove thick set with cypress, and other trees, which according to the season afforded all manner of fruits and flowers. Furnished it was with infinite variety of shady walks, the trees joining their bushy heads forbade the approaches of the sun to annoy and scorch them; watered with plenty of chrystal fountains and pleasant rivulets, the air cool and temperate, and the wind playing within the boughs of the trees, added a natural harmony and delightful murmur. It was the usual scene of the poets' amorous and wanton fancies, and indeed so great a temptation to intemperance and riot, that it was accounted scandalous for a good man to be seen there. But that which was the greatest glory of the place was a stately and magnificent temple, said to be erected there by Seleucus, father to Antiochus, who built Antioch, and by him dedicated to Apollo Daphnæus, who also had a very costly and ancient image placed within the temple, where oracles were given forth, which gave not the least addition to the renown and honour of it. And in this condition it remained, till Gallus, Julian's elder brother, being lately created Cesar by his cousin Constantius, was sent to reside at Antioch, to secure those frontier parts of the empire against the incursions of the enemy. He having a singular veneration for the memories of Christian martyrs, resolved to purge this place from its lewd customs and pagan superstitions. Which



he thought he could not more effectually compass than by building a church over against Apollo's temple; which was no sooner finished and beautified, but he caused St. Babylas's coffin to be translated thither.

9. The devil it seems liked him not for so near a neighbour, his presence striking him dumb, so that henceforth not one syllable of an oracle was given out. This silence was at first " looked upon as the effect only of neglect, that the sullen demon would not answer, because he had not his usual tribute of sacrifices, incense, and other ritual honours paid to him; but was found afterwards to arise from the neighbourhood of St. Babylas's ashes, which caused their second removal upon this occasion. Julian, having succeeded Constantius in the empire, came to Antioch in order to his expedition into Persia, and being intolerably overgrown with superstition, presently went up to Apollo's temple, to consult the oracle about the success of the war, <sup>v</sup> and some other important affairs of the empire, offering the choicest sacrifices, and making very rich and costly presents. But, alas, all in vain, his prayers, and gifts, and sacrifices availed nothing, the demon giving him to understand that the *dead* kept him from speaking, and that till the place was cleared from the corpse that lay hard by, he could return no answers by the oracle. Julian, quickly perceived his meaning, and though many dead bodies had been buried there, he suspected it was Babylas's remains that were particularly aimed at, and therefore commanded the Christians to remove them thence. Who thereupon assembled in infinite numbers, persons of all ages and sexes, and laying the coffin upon an open chariot, brought it into the city with the most solemn triumph, singing psalms of joy all the way they went; and the end of every period adding this tart stinging versicle, *Confounded be all they that worship carved images*.

10. The reader 'tis like may be apt to scruple this story, as savouring a little of superstition, and giving

<sup>u</sup> Chrysost. p. 674, et scriptores supra citat.

<sup>v</sup> Chrys. Homil. de S. Babyl. p. 644 et l. de S. Babyl. p. 671, 677, 679. Soz. et Niceph. ubi supr. Socrat. l. 3. c. 18. p. 191. Theodor. II. l. 3. c. 10. 132. Conf. Philost. loc. supr. citat.

too much honour to the relics of saints. To which I shall say no more, than that the credit of it seems unquestionable, it being reported not only by Socrates, Sozomen, and Theodoret (who all lived very near that time) but by Chrysostom, who was born at Antioch, and was a long time presbyter of that church, and was scholar there to Libanius the sophister at that very time when the thing was done, and an <sup>w</sup> eye-witness of it, and who not only preached the thing, but wrote a discourse against the gentiles upon this very subject, wherein he appeals <sup>x</sup> to the knowledge both of young and old then alive, who had seen it, and challenges them to stand up, and contradict, if they could, the truth of what he related. Nay, which further puts the case past all peradventure, <sup>y</sup> Libanius the orator evidently confesses it, when he tells us, that Apolio Daphnæus, though before neglected and forgotten, yet when Julian came with sacrifices and oblations to kiss his foot, he appeared again in his rites of worship, after that he had been freed from the unwelcome neighbourhood of a certain *dead man*, who lay hard by, to his great trouble and disturbance. And Julian himself <sup>z</sup> tells the Christians that he had sent back τοῖς νεκρῶν τὸ δάφναιον, *their dead man that had been buried in Daphne*. Nor is it improbable that God should suffer such an extraordinary passage to happen, especially at this time, to demonstrate the vanity of the gentile religion, to correct the infidelity of the emperor, and to give testimony to that religion which he scorned with so much insolence and sarcasm, and pursued with so much vigour and opposition. If any inquire why Julian should so far gratify the Christians, as to bestow the martyr's bones upon them, and suffer them to convey them with so much pomp and honour into the city, and not rather scatter the ashes into the air, throw them into the fire, or drown the coffin in the river? <sup>a</sup> Chrysostom answers, that he durst not, he was afraid lest the divine vengeance should overtake him, lest a thunderbolt from heaven should

w Vid. lib. citat. p. 654. et Hom. de Bab. p. 641.

x Ibid. p. 676.

y Monod. sup. Apoll. fanum igni exust. p. 185. z Misapog. p. 96.

a Ibid. p. 681.

strike him, or an incurable disease arrest him, as such kind of miserable fates had overtaken some of his predecessors in the height of their activity against the Christians, and he had lately seen sad instances of it that came very near him; his uncle Julian prefect of the east, a petulant scorner and apostate derider of Christians, who having broken into the great church at Antioch, had treated their communion plate with the greatest irreverence and contempt, throwing it upon the ground, spurning, and sitting upon it, and after all carrying it away into the emperor's exchequer, was immediately seized with a loathsome disease, which I am not willing to mention, which, within a few days, in spite of all the arts of physic, put an end to his miserable life. And Felix, the treasurer, a man of the same spirit and temper, and engaged with him in the same design, coming up to the palace, on a sudden fell down upon the top of the steps and burst asunder. Ammianus Marcellinus<sup>b</sup> himself confessing that he died of a sudden flux of blood. Others there were, who about that time came to wretched and untimely ends, but these two only are particularly noted by Chrysostom. Examples, which it is probable had put an awe and restraint upon him.

11. But *evil men wax worse and worse*. Julian, however awed at present, yet his rage quickly found a vent, which all his philosophy could not stop. Vexed<sup>c</sup> to see the Christians pay so solemn a veneration to the martyr, and especially stung with the hymns which the Christians sung, the very next day he gave order, against the advice of his privy council, to Salust, the prefect, to persecute the Christians, many of whom were accordingly apprehend and cast into prison. And among the rest one Theodorus, a youth, was caught up in the streets, and put upon the rack, his flesh torn off with iron pincers, scourged and beaten, and when no tortures could shake his constancy, or so much as move his patience, he was at length dismissed. Rufinus afterwards met with this Theodorus, and asking him whether in

<sup>b</sup> Lib. 23. p. 1641. <sup>c</sup> Socr. c. 12. p. 191. Sozom. et Theod. ibid.

the midst of his torments he felt any pain, he told him, at first he was a little sensible, but that one in the shape of a young man stood by him, who gently wiped off the sweat from his face, refreshed him with cold water, and supported his spirit with present consolations, so that his rack was rather a pleasure than a torment to him. But to return.

12. Heaven showed itself not well pleased with the proceedings of the emperor. For immediately the temple of Apollo in the Daphne took fire, which in a few hours burnt the famed image of the god, and reduced the temple, excepting only the walls and pillars, into ashes. This the Christians ascribed to the divine vengeance, the gentiles imputed it to the malice of the Christians; and though the priests and warders of the temple were racked to make them say so, yet could they not be brought to affirm any more, than that it was fired by a light from heaven. This conflagration is mentioned not only by Christian writers, but by <sup>d</sup> Ammianus Marcellinus, and by <sup>e</sup> Julian himself, but especially by Libanius, the orator, who, in an oration on purpose made to the people, elegantly bewails its unhappy fate; whose discourse St. Chrysostom takes to task, and makes witty and eloquent remarks upon it. If the reader ask what became of Babylas's remains after all this noise and bustle, they were entombed within the city, in a church dedicated to his name and memory, and in after-ages are <sup>f</sup> said to have been translated (by some Christian princes, probably, during their wars in the holy land) to Cremona in Italy, where how oft they have been honourably reposed and with how much pomp and ceremonious veneration they are still entertained, they who are curious after such things may inquire.

<sup>d</sup> Lib. 22. p. 1629. <sup>e</sup> Loc. supr. cit. <sup>f</sup> Vid. Bolland. ad Jan. XXIV. p. 580.



# THE LIFE OF ST. CYPRIAN,

## BISHOP OF CARTHAGE.

His birth-place. The nobility of his family exploded. The confounding him with another Cyprian, bishop of Antioch. These two vastly distinct. St. Cyprian's education. His professing rhetoric. His conversion to Christianity by the persuasions of Caecilius. Their mutual endearment. His great charity to the poor. His baptism. Made presbyter, and bishop of Carthage. His modest declining the honour. His proscription, recess, and care of his church during that retirement. The case of the lapsed. A brief account of the rise of the Novatian sect. The fierceness of the persecution at Carthage under Decius. The courage and patience of the Christians. Cyprian's return. A synod at Carthage about the case of the lapsed, and the cause of Novatian. Their determination of these matters. Ratified by a synod at Rome : and another at Antioch. A second synod about the same affair. Moderation in the ecclesiastic discipline used in the time of persecution. The great pestilence at Carthage. The miserable state of that city. The mighty charity of St. Cyprian and the Christians at that time. These evils charged upon the Christians. St. Cyprian's vindication of them. The time of baptizing infants determined in a synod. Another synod to decide the case of the Spanish bishops that had lapsed in the time of persecution. The controversy concerning the re-baptizing those who had been baptized by heretics. This resolved upon in a synod of 87 African bishops. The immoderate heats between Cyprian, Firmilian, and Stephen, bishop of Rome, about this matter. Cyprian arraigned before the proconsul. His resolute carriage. His banishment to Curubis. His martyrdom foretold him by a vision. His letters during his exile. The severe usage of the Christians. His withdrawment, and why. His apprehension and examination before the proconsul. The sentence passed upon him. His martyrdom, and place of burial. His piety, fidelity, chastity, humility, modesty, charity, &c. His natural parts. His learning, wherein it mainly consisted. The politeness and elegancy of his style. His quick proficiency in Christian studies. His frequent converse with Tertullian's writings. His books. The excellency of those ascribed to him. The great honours done to his memory.

1. THASCIUS Cæcilius Cyprian was born at Carthage, in the declining part of the foregoing sæculum, though the particular year cannot be ascertained. Who or what his parents were, is unknown. \*Cardinal Baronius (not to mention others) makes him descended of a rich honourable family, and himself to have been one of the chief of the senatorian order ; and this upon the authority of Nazianzen,<sup>b</sup> who indeed affirms it ; but then certainly forgot that in very few lines before, he had exploded as a fabulous mistake, the confounding our Cyprian with another of the same name, of whom Nazianzen unquestionably meant it. For besides our Carthaginian Cyprian, there was another born at Antioch, a person of great learning and eminency, who travelled through Greece, Phrygia, Egypt, India, Chaldæa, and where not ? famous for the study and the arts of magic, by which he sought to compass the affections of Justina, a noble Christian virgin at Antioch, by whose prayers and endeavours he was converted, baptized, made first sexton, then deacon of that church, was endowed with miraculous powers, and afterwards consecrated bishop of that church, (though I confess I find not his name in the catalogue of the bishops of that see, drawn up by Nicephorus of Constantinople) and at last having been miserably tormented at Antioch, was sent to Dioclesian himself, then at Nicomedia, by whose command together with Justina, sent thither also at the same time from Damascus, he was beheaded. The history of all which was largely described in three books in verse, written by the noble empress Eudocia, the excerpta whereof are still extant in Photius. This account Simeon the metaphrast, Nicephorus, and the later Greeks without any scruple attribute to St. Cyprian of Carthage, nay some of them make him to suffer martyrdom under the Decian persecution. Though in the whole mistake the more to be pardoned, in that not only Prudentius, but Nazianzen had long before manifestly confounded these two emi-

<sup>a</sup> Ad Ann. 250. n. V. vid. not. ad Martyrol. Rom. Sept. 26. n. 609.  
<sup>b</sup> That in fact St. Cyprian 250. C. Cod. CLXXXIV. col. 427.

ment persons, who finding several passages of the Antiochian Cyprian very near akin to the other, carried all the rest along with them, as two persons very like are oft mistaken the one for the other. To prove that our Cyprian was not him described by Nazianzen, were a vain and needless attempt, the accounts concerning them being so vastly different, both as to their country, education, manner of life, episcopal charge, the time, place, and companions of their death, that it is plainly impossible to reconcile them. But of this enough.

2. St. Cyprian's education was ingenuous,<sup>d</sup> polished by study and the liberal arts, though he principally addicted himself to the study of oratory and eloquence, wherein he made such vast improvements, that publicly and with great applause, he taught rhetoric at <sup>o</sup>Carthage. All which time he lived in great pomp and plenty, in honour and power, his garb splendid, his retinue stately; never going abroad (as himself tells us<sup>e</sup>) but he was thronged with a crowd of clients and followers. The far greatest part of his life he passed among the errors of the Gentile religion, and was at least upon the borders of old age when he was rescued from the vassalage of inveterate customs, the darkness of idolatry, and the errors and vices of his past life, as <sup>h</sup>himself intimates in his epistle to Donatus. He was converted to christianity by the arguments and importunities of Cæcilius,<sup>h</sup> a presbyter of Carthage, a person whom ever after he loved as a friend, and revered as a father. And so mutual an endearment was there between them, that Cyprian in honour to him, assumed the title of Cæcilius; and the other at his death made him his executor, and committed his wife and children to his sole care and tutelage. Being yet a catechumen,<sup>i</sup> he gave early instances of a great and generous piety: professed a strict and severe temperance and sobriety, accounting it one of the best preparations for the entertainment of the truth, to subdue

<sup>d</sup> Pont. Diac. in vit. Cypr. non longe ab init.

<sup>e</sup> Hier. de script. in Cypriano.

<sup>f</sup> Ad Donat. Epist. 1. p. 2.

<sup>g</sup> Ubi supra.

<sup>h</sup> Pont. ibid. p. 12.

<sup>i</sup> Id. ibid. p. 11.



and tread down all irregular appetites and inclinations. His estate, at least the greatest part of it, he sold, and distributed it among the necessities of the poor, at once triumphing over the love of the world, and exercising that great duty of mercy and charity, which God values above all the ritual devotions in the world. So that by the speedy progress of his piety (says Pontius his friend and deacon) he became almost a perfect Christian, before he had learnt the rules of christianity.

3. Being fully instructed in the rudiments of the Christian faith, he was baptized,<sup>k</sup> when the mighty assistances which he received from above, perfectly dispelled all doubts, enlightened all obscurities, and enabled him with ease to do things which before he looked upon as impossible to be discharged. Not long after, he was called to the inferior ecclesiastic offices, and then advanced to the degree of presbyter, wherein he so admirably behaved himself, that he was quickly summoned to the highest order and honour in the church. Donatus his immediate predecessor in the see of Carthage (as his own words<sup>l</sup> seem to imply) being dead, the general vogue both of clergy and people (Felicissimus the presbyter and some very few of his party only dissenting<sup>m</sup>) was for Cyprian to succeed him. But the great modesty and humility of the man made him fly<sup>n</sup> from the first approaches of the news, he thought himself unfit for so weighty and honourable an employment, and therefore desired that a more worthy person, and some of his seniors in the faith might possess the place. His declining it did but set so much the keener an edge upon the desires and expectations of the people; his doors were immediately crowded, and all passages of escape blocked up; he would indeed have fled out at the window, but finding it in vain, he unwillingly yielded, the people in the meanwhile impatiently waiting, divided between hope and fear, till seeing him come forth, they received him with an universal joy and satisfaction. This change he en-

<sup>k</sup> Epist. 1 p. 2, 3.

<sup>l</sup> Epist. 55. p. 82.

<sup>m</sup> Epist. 10. p. 53.

<sup>n</sup> P. Diac. p. 12.



tered upon Ann. 248, as himself <sup>o</sup>plainly intimates, when in his letter to Cornelius, he tells him he had been four years bishop of Carthage : which epistle was written not long after the beginning of Cornelius's pontificate, Ann. 251. It was the third consulship of Philip the emperor ; a memorable time, it being the thousandth year *ab urbe condita*, when the *Ludi Sæculares* were celebrated at Rome, with all imaginable magnificence and solemnity. Though indeed it was then but the declining part of the *Annus Millesimus*, which began with the Palilia, about April 21, of the foregoing year, and ended with the Palilia of this : whence in the ancient coins of this emperor, these secular sports are sometimes ascribed to his second, sometimes to his third consulship, as commencing in the one, and being completed in the other.

4. The entrance upon his care and government was calm and peaceable, but he had not been long in it before a storm overtook him, and upon what occasion I know not, he was publicly<sup>p</sup> proscribed by the name of Cæcilius Cyprian, bishop of the Christians, and every man commanded not to hide or conceal his goods. And not satisfied with this, they frequently called out, that he might be thrown to the lions. So that being warned by a divine admonition and command from God, (as he pleads for himself) and lest by his resolute defiance of the public sentence, he should provoke his adversaries<sup>q</sup> to fall more severely upon the whole church, he thought good at present to withdraw himself, hoping that malice would cool and die, and the fire go out when the fuel that kindled it was taken away. During this recess, though absent in body, yet was he present in spirit, supplying the want of his presence by letters,<sup>r</sup> (whereof he wrote no less than 38) by pious counsels, grave admonitions, frequent reproofs, earnest exhortations, and especially by hearty prayers to Heaven for the welfare and prosperity of the church. That which created him the

<sup>o</sup> Epist. 55. p. 80.    <sup>p</sup> Epist. 69. p. 117. Ep. 55. p. 80. vid. Pont. de vit. Cypr. p. 12.  
<sup>q</sup> Epist. 9. p. 22. Epist. 14. p. 27.    <sup>r</sup> Loc. citat.

greatest trouble, was the case of the lapsed, whom some presbyters without the knowledge and consent of the bishop, rashly admitted to the communion of the church upon very easy terms. Cyprian, a stiff assertor of ecclesiastic discipline, and the rights of his place, would not brook this, but by several letters not only complained of it, but endeavoured to reform it, not sparing the martyrs themselves, who presuming upon their great merits in the cause of religion, took upon them to give libels of peace to the lapsed, whereby they were again taken into communion, sooner than the rules of the church did allow.

5. This remissness of discipline, and easy admission of penitents, gave occasion to Novatus, one of the presbyters of Carthage to start aside, and draw a faction after him, denying any place to the lapsed, though penitent, in the peace and communion of the church; not that they absolutely excluded them the mercy and pardon of God (for they left them to the sentence of the divine tribunal) but maintained that the church had no power to absolve them that once lapsed after baptism, and to receive them again into communion. Having sufficiently imbroiled the church at home (where he was in danger to be excommunicated by Cyprian for his scandalous, irregular, and unpeaceable practices) over he goes with some of his party to Rome, where by a pretence of uncommon sanctity and severity, besides some confessors lately delivered out of prison, he seduced Novatianus (who by the Greek fathers is almost perpetually confounded with Novatus) a presbyter of the Roman church, a man of an insolent and ambitious temper, and who had attempted to thrust himself into that chair. Him the party procures by clancular arts and uncanonical means to be consecrated bishop, and then set him up against Cornelius, lately ordained bishop of that see, whom they peculiarly charged with holding a communion with Trophimus and some others of the *Thurificati*, who had done sacrifice in the late persecution. Which

though plausibly pretended, was yet a false allegation; Trophimus and his party not being taken in, till by great humility<sup>t</sup> and a public penance they had given satisfaction to the church, nor he then suffered to communicate any otherwise than in a lay capacity. Being disappointed in their designs, they now openly show themselves in their own colours, separate from the church, which they charge with looseness and licentiousness in admitting scandalous offenders, and by way of distinction, styling themselves *Cathari*, the pure undefiled party, those who kept themselves from all society with the lapsed, or them that communicated with them. Hereupon they were on all hands opposed by private persons, and condemned by public synods, and cried down by the common vote of the church, probably not so much upon the account of their different sentiments and opinions in point of pardon of sin, and ecclesiastical penance (wherein they stood not at so wide a distance from the doctrine and practice of the early ages of the church) as for their insolent and domineering temper, their proud and surly carriage, their rigorous and imperious imposing their way upon other churches, their taking upon them by their own private authority to judge, censure, and condemn those that joined not with them, or opposed them, their bold divesting the governors of the church of that great power lodged in them, of remitting crimes upon repentance, which seem to have been the very soul and spirit of the Novatian sect.

6. In the mean while the persecution under Decius raged with an uncontrolled fury over the African provinces, and especially at Carthage, concerning which Cyprian every where<sup>u</sup> gives large and sad accounts, whereof this the sum. They were scourged, and beaten, and racked, and roasted, and their flesh pulled off with burning pincers, beheaded with swords, and run through with spears, more instruments of torment being many times employed about the man at once, than there were

<sup>t</sup> Ibid. p. 69.

<sup>u</sup> Epist. 53. p. 75. Epist. 7. p. 16. Epist. 8. p. 19 lib. ad Demetr. p. 200.



limbs and members of his body : they were spoiled and plundered, chained and imprisoned, thrown to wild beasts, and burnt at the stake. And when they had run over all their old methods of execution, they studied for more, *excogitat novas pœnas ingeniosa crudelitas*, as he complains. Nor did they only vary, but repeat the torments, and where one ended another began ; they tortured them without hopes of dying, and added this cruelty to all the rest, to stop them in their journey to heaven ; many who were importunately desirous of death, were so tortured, that they might not die, they were purposely kept upon the rack, that they might die by piece-meals, that their pains might be lingering, and their sense of them without intermission, they gave them no intervals, or times of respite, unless any of them chanced to give them the slip and expire in the midst of torments. All which did but render their faith and patience more illustrious, and make them more earnestly long for Heaven. They tired out their tormentors, and overcame the sharpest engines of execution, and smiled at the busy officers that were raking in their wounds, and when their flesh was wearied, their faith was unconquerable. The multitude beheld with admiration these heavenly conflicts, and stood astonished to hear the servants of Christ in the midst of all this with an unshaken mind making a free and bold confession of him, destitute of any external succour, but armed with a divine power, and defending themselves with *the shield of faith*.

7. Two full years St. Cyprian had remained in his retirement, when the persecution being somewhat abated by the death of Decius, he returned to Carthage, Ann. 251, where he set himself to reform disorders, and to compose the differences that disturbed his church. For which purpose he convened a synod of his neighbour bishops to consult about the cause of the lapsed. Who were no sooner met,<sup>v</sup> but there arrived messengers with letters from Novatian. signifying his ordination to the see of Rome, and bringing an accusation and charge

<sup>v</sup> Ad Cornel. Epist. 41. p. 55.

against Cornelius. But the men no sooner appeared, but were disowned, and rejected from communion, especially after that Pompeius and Stephanus were arrived from Rome, and had brought a true account and relation of the case. The Synod, therefore, advised and charged them to desist from their turbulent and schismatical proceedings, not to rend the church by propagating a pernicious faction, that it was their best way and the safest counsel they could take, to show themselves true Christians, by returning back to the peace of the church. As for the lapsed, having discussed their case<sup>w</sup> according to the rules of the holy scripture, they concluded upon this wise and moderate expedient, that neither all hopes of peace and communion should be denied them, lest looking upon themselves as in a desperate case, they should start back into a total apostacy from the faith, nor yet the censures of the church be so far relaxed, as rashly to admit them to communion : but that the causes being examined, and regard being had to the will of the delinquents, and the aggravations of particular cases, their time of penance should be accordingly prolonged, and the divine clemency be obtained by acts of a great sorrow and repentance. Their meaning is, that the lapsed being of several sorts, should be treated according to the nature of their crimes ; the *Libellatici*, who had only purchased libels of security and dismissal from the heathen magistrate to excuse them from doing sacrifice in time of persecution, should have a shorter time of penance assigned them, the *Sacrificati* who had actually sacrificed to idols, should not be taken in till they had expiated their offence by a very long penance, and (as they sometimes call it) satisfaction. This Synodical determination<sup>x</sup> was presently sent to Rome, and ratified by Cornelius and a counsel of sixty bishops, and above as many presbyters and deacons, concluding (and the decree examined, assented to, and published by the bishops in their several provinces) that Novatus and his insolent party, and all that adhered to his inhuman and merciless opinion,

w Ad Anton Epist. 52. p. 67.

x Id. ibid. Euseb. l. 6, 43. p. 242.

should be excluded the communion of the church ; but that the brethren, who had fallen into that calamity, should be gently dealt with, and restored by methods of repentance. About the same time there was a synod also held at Antioch by the eastern bishops about the same affair. For so Dionysius,<sup>y</sup> bishop of Alexandria, in his letter to Cornelius of Rome, tells him, that he had been summoned by Helenus, bishop of Tarsus, Firmilian of Cappadocia, and Theoctistus of Cæsarea in Palestine, to meet in council at Antioch, to suppress the endeavours of some, who sought there to establish the Novatian schism.

8. The next year, May XV. *Ann.* CCLII. began another <sup>z</sup> council at Carthage about this matter, and wherein they steered the same course they had done before, being rather swayed to moderate counsels herein, because frequently admonished by divine revelations of an approaching persecution, and therefore did not think it prudent and reasonable, that men should be left naked and unarmed in the day of battle, but that they might be able to defend themselves with the shield of Christ's body and blood. For how should they ever hope to persuade them to shed their own blood in the cause of Christ, if they denied them the benefit of his blood? how could it be expected they should be ready to drink the cup of martyrdom, whom the church debarred the privilege to drink of the cup of Christ? While peace and tranquillity smiled upon the church, they protracted the time of penance, and allowed not the *Sacrificati* to be readmitted, but at the hour of death. But that now the enemy was breaking in upon them, and Christians were to be prepared and heartened on for suffering, and encouragement to be given to those who, by the sincerity of their repentance, had showed themselves ready to resist unto blood, and to contend earnestly for the faith. This they did not to patronise the lazy, but excite the diligent, the church's peace being granted not in order to

<sup>y</sup> Ap. Euseb. H. Eccl. l. 6. c. 46. p. 247.  
54. p. 76. et Ep. 55. p. 82.

<sup>z</sup> Epist. Synod. ad Cornel. Ep.



ease and softness, but to conflict and contention. And if any improved the indulgence to worse purposes, they did but cheat themselves, and such they remitted to the divine tribunal. At this synod appeared one <sup>a</sup> Privatus, who having some years since been condemned for heresy and other crimes by a council of ninety bishops, desired that his cause might be heard over again, but was rejected by the synod, whereupon gathering a party of the lapsed, or the schismatics, he ordained, at Carthage, one Fortunatus bishop, giving out that no less than five and twenty bishops were present at the consecration. But the notorious falsehood and vanity of their pretences being discovered, they left the place and fled over to Rome.

9. About this time happened that miserable plague, that so much afflicted the Roman world, wherein Carthage had a very deep share. <sup>b</sup> Vast multitudes were swept away every day, the fatal messenger knocking, as he went along, at every door. The streets were filled with the carcasses of the dead, which seemed to implore the assistance of the living, and to challenge it as a right by the laws of nature and humanity, as that which shortly themselves might stand in need of. But, alas, all in vain, every one trembled and fled, and shifted for himself, deserted their dearest friends and nearest relations; none considered what might be his own case, nor how reasonable it was that he should do for another, what he would another should do for him, and if any staid behind, it was only to make a prey. In this calamitous and tragic scene, St. Cyprian calls the Christians together, instructs them in the duties of mercy and charity, and from the precepts and examples of the holy scripture, shows them what a mighty influence they have to oblige God to us; that it was no wonder if their charity extended only to their own party, the way to be perfect, and to be Christians indeed, was to do something *more* than heathens and publicans, *to overcome evil with good*, and in imitation of the divine benignity, *to love our enemies*, and accord-

<sup>a</sup> Ibid. p. 82.

<sup>b</sup> Pont. Diac. in vit. Cypr. p. 13.

ing to our Lord's advice, to pray for the happiness of them that persecute us ; that God constantly makes his sun to rise and his rain to fall upon the seeds and plants; not only for the advantage of his own children, but of all other men ; that therefore they should act as became the nobility of their new birth, and imitate the example of such a Father, who professed themselves to be his children. Persuaded by this, and much more that he discoursed to the same effect, enough to convince the very gentiles themselves, they presently divided their help according to each one's rank and quality. Those who by reason of poverty could contribute nothing to the charge, did what was infinitely more, personally laboured in the common calamity, an assistance infinitely beyond all other contributions. Indeed every one was ambitious to engage under the conduct of such a commander, and in a service wherein they might so eminently approve themselves to God the Father, and Christ the Judge of all, and in the meantime to so pious and good a bishop. And by this large and abundant charity great advantage redounded not to themselves only, who were *of the household of faith*, but universally to all. And that he might not be wanting to any, he penned at this time his excellent discourse *concerning Mortality*, wherein he so eloquently teaches a Christian to triumph over the fears of death, and shows how little reason there is excessively to mourn for those friends and relations, that are taken from us.

10. This horrible pestilence, together with the wars, which of late had, and even then did, overrun the empire, the gentiles generally charged upon the Christian religion, as that for which the gods were implacably angry with the world. To vindicate it from this common objection, Cyprian addresses himself in a discourse to Demetrian the proconsul wherein he proves that these evils that came upon the world, could not be laid at the door of Christianity, assigning other reasons of them, and among the rest their wild and brutish rage against the Christians, which had provoked the Deity to bring these calamities upon them, as a just punishment of their

folly and madness in persecuting a religion, so innocent and dear to heaven <sup>c</sup> The persecution being over, a controversy arose concerning the time of baptizing infants, started especially by Fidus, <sup>d</sup> an African bishop, who asserted that baptism was not to be administered on the third or fourth, but as circumcision under the Jewish state, to be deferred till the eighth day. St. Cyprian, in a synod of sixty-six bishops, determined this question, that it was not necessary to be deferred so long, nor the grace and mercy of God to be denied to any as soon as born into the world; that it was their universal sentence and resolution, that none ought to be prohibited baptism and the grace of God; which, as it was to be observed and retained towards all, so much more towards infants and new-born children. Not long after which, another council was held by <sup>e</sup> Cyprian (importuned thereunto by the bishops of Spain) to consult concerning the case of Basilides, bishop of Asturica, and Martial, bishop of Emerita in Spain, who had lapsed into the most horrible idolatry in the late persecution, and yet still retained their places in the church. The synod resolved, that they were fallen from their episcopal order, and the very lowest degree of the ministry, and that upon their repentance they were to be restored to no more than the capacity of laics in the communion of the church.

11. In this synod, or another called not long after, the famous contest about rebaptizing those who had been baptized by heretics, received its first approbation. It had been some time since, by occasion of the Montanists and Novatians, canvassed in the eastern parts, thence it flew over to Numidia, by the bishops whereof it had been brought before Cyprian, and the council at Carthage; who determined that the thing was necessary to be observed, and that this was no novel sentence, but had been

<sup>c</sup> Exoritur ultio violati nominis Christiani, et usquequo ad profligandas ecclesias edicta Decii cucurrerunt, catenus incredibilium morborum pestis extenditur. Nulla fere provincia Romana, nulla civitas, nulla domus fuit, quae non illa generali pestilentia correpta atque vastata sit. P. Orosius Hist. adv. Pagan. l. 7. c. 21. fol. 310. p. 2.

<sup>d</sup> Vid. Epist. Synod. ad Fid. Ep. 59. p. 94.

<sup>e</sup> Epist. 68. p. 112. et seq.

so decreed by his predecessors, and the thing constantly practised and observed among them, as he assures them in the Synodical Epistle <sup>f</sup> about this matter. Among others, to whom they sent their decrees, the synod <sup>g</sup> especially wrote to Stephen, bishop of Rome (who had so far espoused the contrary opinion, as to excommunicate the synod at Iconium, for making the like determination) him they acquaint with the sentence they had passed, and the reasons of it, which they hoped he also would assent to, however did not magisterially impose it upon him, every bishop having a proper authority within the jurisdiction of his own church, whereof he is to render an account to God. Pope Stephen (with whom stood a great part of the church) liked not their proceedings; whereupon a more general council was summoned, where no less than eighty-seven bishops, from all parts of the African churches, met together, who unanimously ratified the former sentence, whose names and particular votes are extant in the <sup>h</sup> Acts of that council. But numbers made the cause never the better resented at Rome, and indeed the controversy arose to that height between these two good men, that Stephen gave Cyprian very rude and unchristian language, <sup>i</sup> styling him *false Christ, false apostle, deceitful worker*, and such like: while on the other hand Cyprian treated him with more than ordinary sharpness and severity, charging <sup>k</sup> him with pride and impertinence, and self-contradiction, with ignorance and indiscretion, with childishness and obstinacy, and other expressions, far enough from that reverence and regard, which St. Stephen's successors claim at this day. And no better usage did he find from Firmilian, bishop of Cæsarea in Cappadocia, as may be seen in his letter to Cyprian, <sup>l</sup> charging Stephen with sacrificing the church's peace to a petulant humour, where inhumanity, audaciousness, insolence, wickedness, are some of the characters bestowed upon him. A great instance how far

<sup>f</sup> Epist. 69. p. 117.      <sup>g</sup> Epist. 72. p. 121.      Apud Cyr. p. 282. et concil.  
Tom. 1. col. 786. edit. noviss.      <sup>i</sup> Firmil. Epist. ad Cypr. p. 150.      <sup>k</sup> Ad  
Pompei. Epist. 74. p. 129.      <sup>l</sup> Apud Cypr. 7. 143.

passion and prejudice may transport wise and good men beyond the merits of the cause, and what the laws of kindness and charity do allow. I note no more concerning this, than that Cyprian and his party <sup>m</sup> expressly disowned anabaptism, or rebaptization, they freely confessed that there was but one baptism, and that those who came over from heretical churches, where they had had their baptism, were not rebaptized, but baptized, their former baptism being *ipso facto* null and invalid, and they did then receive, what (lawfully) they had not before.

12. It was now the year 257, when Aspasius Paternus, the proconsul of Africa, sent <sup>n</sup> for Cyprian to appear before him, telling him, that he had lately received orders from the emperors (Valerian and Gallienus) commanding that all that were of a foreign religion, should worship the gods according to the Roman rites, desiring to know what was his resolution? Cyprian answered, *I am a Christian and a bishop, I acknowledge no other gods, but one only true God, who made heaven and earth, and all that therein is. This is he whom we Christians serve, to whom we pray day and night, for ourselves and for all men, and for the happiness and prosperity of the emperors.* And is this then thy resolution? said the proconsul. *That resolution,* replied the martyr, *which is founded in God, cannot be altered.* Then he told him, that he was to search out the presbyters as well as bishops, requiring him to discover them. To which Cyprian gave no other answer, than that according to their own laws, they were not bound to be informers. The proconsul then acquainted him, that he was commanded to prohibit all private assemblies, and to proceed with capital severity against them that frequented them. Whereat the good man told him that his best way was to do as he was commanded. The proconsul finding it was in vain to treat with him, commanded him to be banished, and accordingly he was transported to Curubis, a little city, standing in a peninsula, within the Lybian sea, not far

<sup>m</sup> Ad Quint. Epist. 71. p. 119.    <sup>n</sup> Act. Pass. S. Cypriani. ap. Cypr. p. 17, 21.

from Pentapolis ; a °place pleasant and delightful enough, and where he met with a kind and a courteous usage, was frequently visited by the brethren, and furnished with all conveniences necessary for him.

13. But the greatest entertainment in this retirement, were those divine and heavenly visions with which God was pleased to honour him, by one whereof the very first day of his coming thither he was particularly forewarned of his approaching martyrdom, whereof Pontius, the deacon, who accompanied him in his banishment, gives us this account from the martyr's own mouth.<sup>p</sup> There appeared to him as he was going to rest, a young man of a prodigious stature, who seemed to lead him to the prætorium, and to present him to the proconsul, then sitting upon the bench : who looking upon him, began to write something in a book, which the young man who looked over his shoulder, read, but not daring to speak, intimated by signs what it was : for extending one of his hands at length, he made a cross stroke over it with the other, by which Cyprian presently guessed the manner of his death. Whereupon he importunately begged of the proconsul but one day's respite to dispose his affairs, and partly by the pleasingness of the judge's countenance, partly by the signs which the young man made of what the proconsul was noting in his book, he immediately gathered that his request was granted. And just so it accordingly came to pass, both as to the time and manner of his martyrdom, that very day twelve-month, whereon he had this vision, proving the period of his life.

14. How active and diligent he was to improve his opportunities to the best advantage, appears from the several letters he wrote during his confinement, especially to the martyrs in prison, whose spirit he refreshed by proper consolations, and pressed them to persevere unto the crown. While he was here he had news brought <sup>q</sup>him of the daily increase of the persecution, the emperor

<sup>o</sup> P. Diac. in vit. Cyp. p. 14.

<sup>p</sup> Loc. citat.

<sup>q</sup> Ad Success. Epist. 82. p. 160.

Valerian having sent a rescript to the senate, that bishops, presbyters, and deacons, should be put to death without delay ; that senators, and persons of rank and quality should lose their honours and preferments, forfeit their estates, and if still they continued Christians, lose their heads ; and that matrons having had their goods confiscated, should be banished : that Xystus and Quartus had already suffered in the cemetery, where their solemn assemblies were held ; and that the governors of the city carried on the persecution with might and main, spoiling and putting to death all that they could meet with. This sad and uncomfortable news<sup>r</sup> gave the good man just reason to expect and provide for his own fate, which he waited and wished for every day. Indeed some persons of the highest rank and quality, his ancient friends, came to him, and persuaded him for the present to withdraw, offering to provide a secure place for his retreat. But the desire of that crown which he had in his eye, had set him above the world, and made him deaf to their kind offers and entreaties. True it is that when news was brought that the officers were coming for him, to carry him to Utica to suffer there, by the advice of his friends he stept aside, being unwilling to suffer any where but at Carthage, in the eye of the people, where he had so long, and so successfully preached the Christian faith, the truth whereof he was desirous to seal with his blood ; it being very fit and congruous, that a bishop should suffer for our Lord in that place where he had governed his church, and by that eminent confession edify and encourage the flock committed to him, as he tells<sup>s</sup> the people of his charge in the last letter that ever he wrote. As for themselves, he advised them to peace and unity, not to create trouble to one another, not to offer themselves to the Gentiles, but if any was apprehended, to stand to it, and freely confess, as God should enable him to declare himself.

<sup>r</sup> P. Diae. ubi. supr. p. 15.

<sup>s</sup> Epist. 82. p. 161.



15. Galerius Maximus the new proconsul, being returned to Carthage,<sup>t</sup> Cyprian (who resolved but till then to conceal himself) came home, and took up his residence in his own gardens. Where officers were presently sent to apprehend him, who putting him into a chariot, carried him to the place where the proconsul was retired for his health, who commanded him to be kept till the next day, which was done in the house of one of the officers that secured him, the people, alarmed with the news of his return and apprehension, flocking to the doors, and watching there all night. The next morning being September 14, Ann. Chr. 258, he was led to the proconsul's palace, who not being yet come forth, he was carried aside into a by-place, where he rested himself upon a seat, which by chance was covered with a linen cloth, that so (says my author) even in the hour of his passion, he might enjoy some part of episcopal honour. The length and hurry of his walk, had put the infirm and aged man into a violent sweat, which being observed by a military messenger, who had formerly been a Christian, he came to him and offered to accommodate him with dry linen instead of that wet and moist that was about him: this he did in a pretended civility, but really with design to have secured some monument of the martyr's last agony and labour, who returned no other answer, than, *We seek to cure complaints, and sorrows, which perhaps to day shall be no more for ever.* By this time the proconsul was come out, who looking upon him, said, *Art thou Thascius Cyprian, who hast been bishop and father to men of an impious mind? the sacred emperors command thee to do sacrifice. Be well advised, and do not throw away thy life.* The holy martyr replied, *I am Cyprian, I am a Christian, and I cannot sacrifice to the gods; do as thou art commanded; as for me, in so just a cause there needs no consultation.* The proconsul was angry at his resolute constancy, and told him, that he had been a long time of this sacrilegious humour, had sedu-

<sup>t</sup> Pont. ib. p. 15 Act. Passion. ib. p. 16, 18, 19, 24.



ced abundance into the same wicked conspiracy with himself, and shown himself an enemy to the gods and religion of the Roman empire, one whom the pious and religious emperors could never reduce to the observance of their holy rites : that therefore being found to be the author and ring-leader of so heinous a crime, he should be made an example to those whom he had seduced into so great a wickedness, and that discipline and severity should be established in his blood. Whereupon he read his sentence out of a table book, *I will that Thascius Cyprian be beheaded.* To which the martyr only answered, *I heartily thank Almighty God, who is pleased to set me free from the chains of the body.*

16. Sentence being passed, he was led away from the tribunal with a strong guard of soldiers, infinite numbers of people crowding after, the Christians weeping and mourning, and crying out, *let us also be beheaded with him.* The place of execution was Sextus's field, a large circuit of ground, where the trees (whereof the place was full) were loaded with persons to behold the spectacle. The martyr presently began to strip himself, first putting off his cloak, which he folded up, and laid at his feet, and falling down upon his knees, recommended his soul to God in prayer ; after which he put off his dalmatic, or under coat, which he delivered to the deacons, and so standing in nothing but a linen vestment, expected the headsman, to whom he commanded the sum of about six pounds to be given, the brethren spreading linen cloths about him to preserve his blood from being spread upon the ground." His shirt sleeves being tied by Julian (or as one of the acts calls him, Tullian) the presbyter, and Julian the sub-deacon, he covered his eyes with his own hand, and the executioner did his office. His body was by the Christians deposited not far

n Cum venisset Spiculator, jussit suis, ut eidem Spiculatori XXV. (alia Acta habent XX.) aureos darent. Act. Cypr. p. 18. Aureus sub imperatoribus Romanis valuit de nostro 15 s. sed sub Alexandro Severo primo cusi sunt Semissis Aurei (de nostro 7 s. 6 d.) & Tremissis Aurei, qui valuit de nostro 5 s. vid. Brierw. de num. cap. 14. de ultimo hunc ex Actis Cypriani locum intelligendum puto.

off, but at night for fear of the Gentiles, removed, and with abundance of lights and torches solemnly interred in the cemetery of Macrobius Candidus, a procurator, near the fish-ponds in the Mappalian way. This was done Ann. 258. Valeriani and Gallien. 5. So extravagantly wide is the account of the <sup>v</sup>Alexandrine Chronicle (if it means the same person) when it tells us, that St. Cyprian suffered martyrdom Ann. Alexandri Imp. 13, that is Ann. Chr. 234, though the consuls under which he places it (and this agrees better with his other accounts, both of the Olympiads, and of Christ's ascension) assign it to the last year of Maximinus, Ann. Chr. 237, for so he says, that it was 205 years after our Lord's ascension into heaven. Which was, however, far enough from truth. Indeed elsewhere<sup>w</sup> he places St. Cyprian's martyrdom Valeriani 2, which (as appears by the consuls) should be 5, that is, Ann. Chr. 258. But it is no new thing with that author to confound times and persons, and assign the same events to different years. Thus died this good man, the first bishop of his see that suffered martyrdom, as <sup>x</sup>Pontius his deacon informs us, who was a true lover of him, and followed him to the last, and professes himself not to rejoice so much at the glory and triumph of his master, as to mourn that he himself was left behind.

17. St. Cyprian though starting late, ran apace in the Christian race. He had a soul inflamed with a mighty love and zeal for God, whose honour he studied by all ways to promote. A wise and prudent governor, a great assertor of the church's rights, a resolute patron and defender of the truth, a faithful and vigilant overseer of his flock, powerful and diligent in preaching, prudent in his determinations, moderate in his counsels, grave and severe in his admonitions, pathetical and affectionate in his persuasives, indulgent to the penitent, but inflexible to the obstinate and contumacious <sup>y</sup>Infinite pains

<sup>v</sup> Ann. 4 Olympiad. CCLIII. Indict. XIII. p. 626.      <sup>w</sup> An. I. Olymp. 259. Ind. IV. Valer. II.      <sup>x</sup> Ibid. pag. 16.

<sup>y</sup> Quæcunque bona in multis libris tuis intulisti, nescius ipsum te nobis designasti : es enim omnibus in tractatu major, in sermone facundior, in consi-

he took to reclaim the lapsed, and to restore them to the church by methods of penance<sup>a</sup> and due humiliation: he invited them kindly, treated them tenderly; if their minds were honest, and their desires sincere, he would not rigorously examine their crimes by over nice weights and measures; so prone to pity and compassion, that he was afraid lest he himself offended in remitting other men's offences. He valued the good of souls above the love of his own life, constant in the profession of religion, from which neither by hopes nor fears could he be drawn aside. How strictly chaste and continent he was, even in his first entrance upon christianity, we have noted in the beginning of his life. His humility eminently appeared in his declining the honour of the episcopal order, and desire that it might be conferred upon a more deserving person; and when some factious and schimatical persons traduced him as taking too much upon him, because he controlled their wild and licentious courses, he vindicates his humility at large in a letter to Pupianus<sup>a</sup>, who had made himself head of the party that appeared against him. So modest, that in all great transactions concerning the church, he always consulted both his colleagues and his flock, himself assuring us<sup>b</sup>, that from the very entrance upon his bishopric he determined, not to adjudge any thing by his own private order, without the counsel of the clergy, and the consent of the people. His behaviour was composed and sober<sup>c</sup>, his countenance grave, yet cheerful, neither guilty of a frowning severity, nor an over pleasant mirth, but an equal decorum and temperament of both, it being hard to say whether he more deserved to be loved or feared, but that he equally deserved both. And the very same he was in his garb, sober and moderate, observing a just distance both from slovenliness and superfluity, such as neither argued him to be swelled with pride and vanity,

*lio sapientiori, in patientia simplicior, in operibus largior, in abstinentia sanctor, in obsequio humilior, & in actu bono innocentior. Nemes. &c. Martyr. Epist. ad Cypr. p. 157.*

<sup>a</sup> Vid. ad Cornel. Epist. 55. p. 85.      <sup>a</sup> Epist. 69. p. 116.      <sup>b</sup> Ad. Presb. & Diac. Epist. 5. p. 14.      <sup>c</sup> P. Diac. in vit. Cypr. p. 13.

nor infected with a sordid and penurious mind. But that which set the crown upon the head of all his other virtues, was his admirable and exemplary charity. He was of a kind and compassionate temper and he gave it vent. Upon his first embracing the Christian religion he sold his estate (which was not mean and inconsiderable) and gave almost all of it to the poor, from which he suffered no considerations to restrain him. His hand, and tongue, and heart, were open upon all occasions; we find him at one time not only earnestly <sup>d</sup>pressing others to contribute towards the redemption of Christians taken captive by the Barbarians, but himself sending a collection of a great many thousand crowns. Nor was this a single act done once in his life, but his ordinary practice; his doors<sup>e</sup> were open to all that came, the widow never returned empty from him; to any that were blind, he would be their guide to direct them; those that were lame, he was ready to lend his assistance to support them; if any were oppressed by might, he was at hand to rescue and protect them. Which things, he was wont to say, they ought to do, who desired to render themselves truly acceptable and dear to God.

18. His natural parts seem to have been ready and acute enough, which how far he improved by secular and Gentile learning, is unknown. He seems to have laid no deep foundations in the study of philosophy, whereof few or no footsteps are to be seen in any of his writings: his main excellency was eloquence, rhetoric being his proper profession before his conversion to christianity; wherein he attained to so great a pitch, that Erasmus, a competent judge of these matters, sticks not to affirm<sup>f</sup>, that among all the ecclesiastics he is the only African writer, that attained the native purity of the Latin tongue. Tertullian is difficult and obscure, St. Augustin strangely perplexed and dry; but Cyprian (as St. Hierom<sup>g</sup> long since truly censured) like a pure fountain is smooth and sweet. And Lactantius<sup>h</sup> long before

<sup>d</sup> Ad Episc. Numid. Epist. 60. p. 97.      <sup>e</sup> Pont. ubi supr.      <sup>f</sup> Præf. in Cyprian. inter Erasm. Ep. l. 28. Epist. 6. col. 1616.      <sup>g</sup> Epist. ad Paulin. p. 104. Tom. 1.      <sup>h</sup> De Justit. l. 5. c. 1. p. 459.

him passed this judgment, that Cyprian alone was the chief and famous writer, eminent for his teaching oratory, and writing books admirable in their kind: that he had a facile, copious, pleasant, and (which is the greatest grace of speech) clear and perspicuous wit, that a man can hardly discern whether he be more eloquent in his expressions, easy in his explications, or potent in his persuasives<sup>i</sup>. Indeed his style is very natural and easy, nothing elaborate or affected in it, or which savours of craft and ostentation, but such every where the tenor of his language (I speak <sup>Erasmus's</sup> sense as well as my own) that you will think you hear a truly Christian bishop, and one designed for martyrdom speaking to you. His mind was inflamed with piety, and his speech was answerable to his mind: he spake elegantly, and yet things more powerful than elegant, nor did he speak powerful things so much as live them. After his coming over to the church, he made such quick and vast proficiencies in Christian theology, that <sup>Baronius</sup> thinks it not improbable to suppose either that before his conversion he had been conversant in the books of Christians, or that he was miraculously instructed from above. It is certain that afterwards he kept close to Tertullian's writings, without which he scarce ever passed one day, often saying to his notary, *Reach hither my master*, meaning Tertullian. A passage which St. Hierom<sup>m</sup> tells us he received from Paulus of Concordia in Italy, who had it from the mouth of Cyprian's own amanuensis at Rome. And certainly it sounds not a little to the

i Incubat in Lybia sanguis, sed ubique lingua pollet :  
 Sola superstes agit de corpore, sola obire nescit.  
 Dum genus esse hominum Christus sinet & vigere mundum,  
 Dum liber ullus erit, dum scrinia sacra literarum,  
 Te leget omnis amans Christum, tua, Cypriane, discit.  
 Splritus ille Dei, qui fluxerat autor in Prophetas,  
 Fontibus eloquii te cœlitus actus irrigavit.  
 O nive candidius linguæ genus ! O novum saporem !  
 Ut liquor ambrosius, cor mitigat, imbuit palatum,  
 Sedem animæ penetrat, mentem fovet, & pererrat artus :  
 Sic Deus interius sentitur, & inditur medullis.

Prudent. Περὶ Στεφάνου, Hymn. XII. in Passion. Cypr. Martyris, et Episc. Carthag.

k Loc. citat. l Ad. ann. 250. n. XI. m De script. in Tertull.

commendation of his judgment, that he could drink so freely at the fountain, and suck in none of his odd and uncouth opinions, that he could pick the flowers, and pass by the useless or noxious weeds; as a wise man many times is so far from being corrupted, that he is the more warned and confirmed in the right by another man's errors and mistakes. As for his writings, St. Hierom <sup>n</sup> passes them over with this character, that it was superfluous to reckon them up, being clearer and more obvious than the sun. Many of them are undoubtedly lost, the greatest part of what remain, are epistles, and all of them such as admirably tend to promote the peace and order of the church, and advance piety and a good life. A great number of tracts, either dubious or evidently supposititious, are laid at his door, some of them very ancient, and most of them useful, it being his happiness above all other writers of the church (says<sup>o</sup> Erasmus) that nothing is fathered upon him but what is learned, and what was the issue of some considerable pen.

19. He was highly honoured while he lived, not only by men, consulted and appealed to in all weighty cases by foreign churches, but by frequent visions and divine condescensions, (as he was wont to call them) whereby he was immediately warned and directed in all important affairs and exigencies of the church. After his death his memory was had in great veneration, the people of Carthage <sup>p</sup> erecting two eminent churches to it, one in the place of his martyrdom, the other in the Mappalian way, where he was buried. The former was styled *Mensa Cypriani*, Cyprian's Table, because there he had been offered up a sacrifice acceptable unto God. And here they had their anniversary commemorations of him. Whether this was the church mentioned by <sup>q</sup> Procopius, I cannot tell, who informs us, that the Carthaginians, above all people in the world, honoured St. Cyprian, building a magnificent church to his memory without

<sup>n</sup> Ibid. in Cypr.      <sup>o</sup> Ubi supr.      <sup>p</sup> Vict. de Persec. Vandal. l. 1. inter Oothod. PP. p. 801. Tom. 2.      <sup>q</sup> De Bell. Vandall. l. 1. vid. Niceph. l. 17. c. 12. p. 751.

the city walls, near the sea side, and besides other expressions of honour done to him, they kept a yearly festival, which they called *Cypriana*. This church Honoricus, king of the Vandals, afterwards took from the Catholics, casting out the orthodox clergy with disgrace and contempt, and bestowed it upon the Arians, which, ninety-five years after, was recovered by the emperor Justinian, under the conduct of Belisarius, who besieged and took Carthage, and drove the Vandals out of all those parts.

## HIS WRITINGS

## Genuine.

Epistola ad Donatum statim à Baptismo conscripta.  
 Epistolae in Secessu toto bien-  
 nio conscriptae XXXVIII.  
 Epistolae sub Pontificatu Cor-  
 nelii et Lucii XVIII.  
 Epistolae Miscellaneae in pace  
 variis temporibus conscrip-  
 tae VIII.  
 Epistolae sub Pontificatu Ste-  
 phani, et de rebaptizandis  
 Haereticis X.  
 Epistolae in exilio scriptae sub  
 finem Vitae VII.  
 De disciplina et habitu Virgi-  
 num.  
 De Lapsis.  
 De Unitate Ecclesiae Catho-  
 licae.  
 De Oratione Dominica.  
 Ad Demetrianum.  
 De Idolorum Vanitate.  
 De Mortalitate.  
 De Opere et Eleemosynis.  
 De Bono Patientiae.  
 De Zelo et Livore.  
 De exhortatione Martyrii ad  
 Fortunatum.  
 Testimoniorum Adversus Ju-

## daeos Lib. III.

Concilium Carthaginense, de  
 baptizandis Haereticis.

## Supposititious.

De Spectaculis.  
 De Disciplina et bono pudici-  
 tiae.  
 De Laude Martyrii ad Mo-  
 sen, &c.  
 Ad Novatianum, quod Lapsis  
 spes veniae non sit dene-  
 ganda.  
 De Cardinalibus Christi ope-  
 ribus.  
 De Nativitate Christi.  
 De ratione Circumcisionis.  
 De Stella et Magis, ac inno-  
 centium nece.  
 De baptismo Christi, et mani-  
 festatione Trinitatis.  
 De jejunio et tentationibus  
 Christi.  
 De Cœna Domini.  
 De Ablutione pedum.  
 De Unctione Chrismatis, et  
 aliis Sacramentis.  
 De Passione Christi.  
 De Resurrectione Christi.

**De Ascensione Christi.**

**De Spiritu Sancto.**

**De Aleatoribus.**

**De montibus Sina et Sion**  
**contr. Judaeos.**

**Carmen, Genesis.**

**Carmen, Sodoma.**

**Carmen, ad Senatorem Apos-**  
**tatam.**

**Hymnus de Pascha Domini.**

**Oratio pro Martyribus.**

**Oratio in die Passionis suae.**

**De singularitate Clericorum.**

**In Symbolum Apostolorum**  
**Expositio.**

**De Judaica incredulitate.**

**Adv. Judaeos, qui Christum**  
**insecuti sunt.**

**De revelatione Capitis B. Jo-**  
**an. Baptistae.**

**De duplici Martyrio, ad For-**  
**tunatum**

**De XII. Abusionibus Saeculi.**

**Dispositio Coenae.**



# THE LIFE OF ST. GREGORY,

## BISHOP OF NEOCÆSAREA.

St. Gregory where born. His kindred and relations. The rank and quality of his parents. His youthful studies. His study of the laws. His travels to Alexandria. The calumny there fixed upon him, and his miraculous vindication. His return through Greece. His studying the law at Berytus, and upon what occasion. His fixing at Caesarea, and putting himself under the tutorage of Origen. The course of his studies. His Panegyric to Origen at his departure. Origen's letter to him, and the importance of it. His refusal to stay at Neocaesarea, and retirement into the wilderness. His shunning to be made bishop of Neocaesarea. Consecrated bishop of that city during his absence. His acceptance of the charge, and the state of that place at his entrance upon it. His miraculous instruction in the great mysteries of Christianity. His creed. The miracles wrought by him in his return. His expelling demons out of a gentile temple, and the success of it. His welcome entrance into the city, and kind entertainment. His diligent preaching to the people. His erecting a church for divine worship, and its signal preservation. An horrible plague stopped by his prayers. The great influence of it upon the minds of the people. His judging in civil causes. His drying up a lake by his prayers, which had been the cause of an implacable quarrel between two brothers; and his restraining the overflowings of the river Lycus. The signal vengeance inflicted upon two Jews, counterfeit beggars. The fame and multitude of his miracles, and the authorities to justify the credibility of them. The rage and cruelty of the Decian persecution in the regions of Pontus and Cappadocia. His persuading the Christians to withdraw. His own retirement. The narrow search made for him, and his miraculous escape. His betrayer converted. His return to Neocæsarea, and instituting solemnities to the memories of the martyrs, and the reasons of it. The inundations of the northern nations upon the Roman empire. His canonical epistle to rectify the disorders committed by occasion of those inroads. His meeting with others in the synod at Antioch, about the cause of Paulus Samosatenus. His return home, age, and death: His solemn thanks to God for the flourishing state of his church, and command concerning his burial. The excellent character given of him by St. Basil. His writings. The charge of Sabellianism. St. Basil's apology for him in that behalf. Modesty to be used in censuring the ancient fathers, and why.

1. ST. GREGORY, called originally Theodorus, was born at <sup>a</sup> Neocaesarea, the metropolis of Cappadocia, situate upon the river Lycus. His parents were gentiles, but eminent for their birth and fortunes. He had a brother called Athenodorus, his fellow-pupil, and afterwards colleague in the episcopal order in his own country, and one sister at least, married to a judge under the governor of Palestine. His father <sup>b</sup> was a zealot for his religion, wherein he took care to educate him, together with the learning of the gentile world. When he was fourteen years of age his father died, after which he took a greater liberty of inquiring into things, and as his reason grew more quick and manly, and was advantaged by the improvements of education, he saw more plainly the folly and vanity of that religion, wherein he had been brought up, which presently abated his edge, and turned his inclinations towards Christianity. But though he had lost his father, his mother <sup>c</sup> took care to complete his breeding, placing him and his brother under masters of rhetoric and eloquence. By one of which, who was appointed to teach him the Latin tongue, as a necessary piece of noble and ingenious education, he was persuaded to the study of the Roman laws, as what would be a mighty advantage to him in what way soever he should make use of his rhetorical studies afterwards. And the man himself being no inconsiderable lawyer, read lectures to him with great accuracy and diligence, which he as sedulously attended to, rather to gratify his humour and his fancy, than out of any love to those studies, or design to arrive at perfection in them. Which however sufficiently commends his industry, those laws (as himself observes <sup>d</sup>) being vast and various, and not to be learned without trouble and difficulty. And which above all increased the labour, was, that they were all written in Latin, a language (as he confesses) great indeed and admirable, and suited to the majesty of the empire; but which he found troublesome enough to make himself but a competent master of.

<sup>a</sup> Greg. Nyss. in vit. Gr. Thaum. p. 969. Tom. 2. <sup>b</sup> Gr. Thaum. Panegy. ad Orig. p. 182. <sup>c</sup> Ibid. p. 184. <sup>d</sup> Ibid. p. 171.

2. Having laid the foundations of his first and most necessary studies at home, he designed yet further to accomplish himself by foreign travels, going probably first for Alexandria, grown more than ordinarily famous the Platonic school lately erected there. Indeed I am not confident of the precise assigning this period of his life, but know that I cannot be much wide the mark, Gregory of Nissa<sup>e</sup> assuring us, that he came thither in his youth, where by the closeness of his studies, but especially by the admirable sobriety and strictness of his life, he visibly reproached the debaucheries of his fellow students, who were of more wanton and dissolute manners. They presently fall a meditating revenge, confederating with a common strumpet to put an abuse and affront upon him. Accordingly dressed in a loose wanton garb, she came to him one day as he was engaged in a serious and grave discourse with some learned and peculiar friends, impudently charging him with over familiar converses, relating what she thought good to affirm had either been said, or had passed between them ; charging him moreover with cheating her of the reward of their lewd embraces. The company, who knew him to be a person of quite another temper, stormed at the boldness and impudence of the woman, while he, regardless of the affront, said nothing to it, calmly desiring a friend to give her the money that she asked, that they might be no longer interrupted in their discourses. But behold how ready Heaven is to vindicate the cause of injured innocence. The money was no sooner paid into her hand, but as if acted by a furious dæmon, she fell into fits of the most wild and extravagant madness, roaring out the most horrid noise, throwing herself upon the ground, pulling and tearing of her hair, distorting her eyes, and foaming at the mouth, nor could she be freed from the rude treatments of the merciless dæmon, till he whom she had wronged had forgiven her, and interceded with Heaven for her.

3. Departing from Alexandria, he came back, as we may probably suppose, through Greece, and staid awhile at Athens, where <sup>f</sup> Socrates tells us he studied, and thence returned to his own country, applying himself to his old study of the law, which he had now a great opportunity to improve, by going to Berytus, a city of Phœnicia, and a famous university for the profession of the Roman laws, whence Eunapius<sup>g</sup> says of Anatolius, it was no wonder if he was incomparably skilled in the laws, being born at Berytus, the mother of those studies. Hither he came upon this occasion.<sup>h</sup> The president of Palestine had taken his brother-in-law, an eminent lawyer, along with him to be his assessor and assistant in governing the affairs of that province, who not long after sent for his wife, and a request that he also would come along with her. All things conspired to make him willing to undertake this journey, the gratifying his sister with his company, the importunity and persuasion of his friends, the conveniency of residing at Berytus, for the study of the law, and the advantage of conveyance, and the public carriages that were sent to fetch his sister and her retinue into those parts. Whether he actually studied at Berytus cannot be gathered from any account that he himself gives of it, nay rather the contrary,<sup>i</sup> though St. Hieron and others expressly affirm it. If he did, he staid not long, quickly growing weary of his law studies, being tempted with the more pleasant and charming speculations of philosophy. The fame of Origen, who at that time had opened a school at Cæsarea in Palestine, and whose renown no doubt he had heard sufficiently celebrated at Alexandria, soon reached him, to whom he immediately betook himself, where meeting <sup>k</sup>accidentally with Firmilian, a Cappadocian gentleman, and afterwards bishop of Cæsarea in that country, and finding a more than ordinary sympathy and agreeableness in their tempers and studies, they entered into a league of

<sup>f</sup> H. Eccl. l. 4. c. 27. p. 244.

<sup>g</sup> In vit. Proæres. p. 117.

<sup>h</sup> Panegyr. ad Orig. p. 186.

<sup>i</sup> Id. ibid. p. 188.

<sup>k</sup> Cr. Nyss. ib. p. 974.

friendship, and jointly put themselves, together with his brother Athenonorus, under the tutorage of that so much celebrated master. Where 'Erasmus's mistake must be pardoned, making our Gregory and Theodorus two distinct scholars of Origen, when it is so notoriously known they were but two names of the same person. Though herein the more easily to be excused, that <sup>m</sup>Nicephorus Callistus long before him, had besides ours, made another Theodorus scholar also to Origen at that same time at Cæsarea, who was, as he tells us, an eminent bishop in Palestine. But herein there is an universal silence in all other writers, not the least intimation of it in Eusebius, from whom he derives his accounts of things. So plain it is, that of two several names, he made two different persons.

4. Glad he was to have fallen under so happy an institution, Origen by the most apt and easy methods leading him through the whole region and circumference of philosophy. By how many stages he brought him through the several parts of discipline, logic, physics, mathematics, ethics, metaphysics, and how he introduced him into the mysteries of theology, St. Gregory himself has given us<sup>a</sup> large and particular accounts, which it is not material here to insist upon. Above all he endeavoured to settle him in the full belief and persuasion of the Christian religion, whereinto he had some insight before, and to ground him in the knowledge of the holy scriptures, as the best system of true wisdom and philosophy. Five years he continued Origen's disciple, when he was recalled into his own country. Being to take his leave, he made an oration before his master, and in a numerous auditory, wherein as he gives Origen his just commendations, so he particularly blesses God<sup>o</sup> for the happy advantages of his instructions. and returns thanks to his tutelar and guardian angel, which as it had superintended him from his birth, so had especially conducted him to so good a master: elegantly bewailing<sup>p</sup> his departure

l Vit Orig. Præf. Orig. Oper. m H. Eccl. l. 5. c. 20. p. 369.  
n Paneg. p. 197, &c. o Ibid. p. 178, 181. p Ibid. p. 218, &c.

from that school, as a kind of banishment out of Paradise, a being turned like the prodigal out of his father's house, and a being carried captive as the Jews were into Babylon: concluding, that of all things upon earth, nothing could give so great an ease and consolation to his mind, as if his kind and benign angel would bring him back to that place again.

5. He was no sooner returned to Neocaesarea, but Origen followed him with a letter, <sup>q</sup> commending his excellent parts, able to render him an eminent lawyer among the Romans, or a great philosopher among the Greeks, but especially persuading him to improve them to the ends of Christianity, and the practice of piety and virtue. For which purpose he lets him know that he instructed him mainly in those sciences and parts of philosophy, which might be introductory to the Christian religion, acquainting him with those things in geometry and astronomy, which might be useful for the understanding and explaining the holy scriptures, these things being as previously advantageous to the knowledge of the Christian doctrine, as geometry, music, grammar, rhetoric, and astronomy, are preparatory to the study of philosophy. Advising him before all things to read the scripture, and that with the most profound and diligent attention, and not rashly to entertain notions of divine things, or to speak of them without solemn premeditation; and not only to *seek* but *knock* to pray with faith and fervency, it being in vain to think that the door should be opened where prayer is not sent beforehand to unlock it. At his return <sup>r</sup> all men's eyes were upon him, expecting that in public meetings he should show himself, and let them reap some fruit of all his studies; and to this he was universally courted and importuned, and especially by the wise and great men of the city, entreating him to reside among them, and by his excellent precepts and rules of life to reform and direct the manners of men. But the modest young man, knowing how unfit they generally were to entertain the dictates of true

<sup>q</sup> Extat in Orig. Philocal. c. 13. p. 41.

<sup>r</sup> Gr. Nyss. lb. p. 975.

philosophy, and fearing lest by a great concourse and applause he might be insensibly ensnared into pride and vain-glory, resisted all addresses, and withdrew himself into the wilderness, where he resigned up himself to solitude and contemplation, conversing with God and his own mind, and delighting his thoughts with the pleasant speculations of nature, and the curious and admirable works of the great Artificer of the world.

6. Neocaesarea was a place large and populous, but miserably overgrown with superstition and idolatry, so that it seemed the place where *Satan's seat* was, and whither Christianity had as yet scarce made its entrance, to the great grief and resentment of all good men, who heartily wished that religion and the fear of God were planted in that place. Phaëdimus, bishop of Amasea, a neighbour city in that province, a man endued with a prophetic spirit, had cast his eye upon our young philosopher, as one whose ripe parts and piety did more than weigh down his want of age, and rendered him a person fit to be a guide of souls to the place of his nativity, whose relation to the place would more endear the employment to him. The notice hereof being intimated to him, he shifted his quarters, and as oft as sought for, fled from one desert and solitary shelter to another, so that the good man by all his arts and industry could not lay hold of him, the one not being more earnest to find him out, than the other was vigilant to decline him. Phaëdimus at last despairing to meet with him, resolved however to go on with his design, and being acted, ὡς μὴ τῷ διαπορεῖ, by a divine and immediate *impetus*, betook himself to this pious stratagem (the like precedent probably not to be met with in the antiquities of the church) not regarding Gregorius's absence (who was at that time no less than three days' journey distant from him) he made his address and prayer to God, and having declared that both himself and Gregory were at that moment equally seen by God, as if they were present, instead of imposition of hands, he directed a discourse to St. Gregory, wherein



from that school, as a kind of banishment out of a being turned like the prodigal out of his father's house, and a being carried captive as the Jews were to Babylon: concluding, that of all things which could give so great an ease and comfort, as if his kind and benign angel were upon him, that place again.

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that place again.

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al studies, and the mysteries of reli  
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from heaven. For while one night he  
considering of these things, and discussing  
with in his own mind, he had a vision,  
august and venerable persons (whom he  
to be St. John the Evangelist and the blessed  
appeared in the chamber where he was, and dis  
before him concerning those points of faith,  
had been before debating with himself. After  
departure he immediately penned that canon and  
faith which they had declared, and which he ever  
made the standard of his doctrine, and bequeathed  
inestimable legacy and *depositum* to his successors.  
tenor whereof we shall here insert, together with the  
original Greek; which being very difficult to be exactly  
rendered into our language, the learned reader (if he likes  
not mine) may translate for himself.

[illegible]



διὸ καὶ πρὸς τὴν ἀγίαν, ἀγνόητον, ἀγασμὴν χειρὸς· ἐν ᾧ φανεῖται Θεὸς ὁ πα-  
 τὴρ, ὁ ἐν παντί· Καὶ Θεὸς ὁ υἱός, ὁ διὰ πάντων· Τριὰς τελεία, ὁρᾷ ἡ αἰ-  
 νῆ μεγαζομένη, μηδὲ ἀπαλλοτρεμένη.

*God, the Father of the living Word, and of  
 g Wisdom and Power, and of Him who is his  
 age, the perfect Begetter of Him that is per-  
 e Father of the only begotten Son. There is one  
 , the only [Son] of the only [Father] God of God,  
 : character and image of the Godhead, the powerful  
 Word, the comprehensive Wisdom, by which all things  
 were made, and the Power that gave being to the whole  
 creation, the true Son of the true Father, the Invisible of  
 the Invisible, the Incorruptible of the Incorruptible, the  
 Immortal of the Immortal, and the eternal of him that is  
 eternal. There is one Holy Ghost, having its subsistence  
 of God, which appeared through the Son to mankind, the  
 perfect Image of the perfect Son, the life giving life, the  
 holy fountain, the sanctity, and the author of sanctifica-  
 tion : by whom God the father is made manifest, who is  
 over all, and in all ; and God the Son, who is through all.  
 A perfect Trinity, which neither in glory, eternity, or  
 dominion is divided, or separated from itself.*

To this creed he always kept himself, the original where-  
 of written with his own hand, my author assures us was  
 preserved in that church in his time.

8. Thus incomparably furnished, he began to apply  
 himself more directly to the charge committed to him,  
 in the happy success whereof he was infinitely advan-  
 tagged by a power of working miracles (so much talked  
 of among the ancients) bestowed upon him. As he was  
 "returning home from the wilderness, being benighted,  
 and overtaken with a storm, he, together with his com-  
 pany, turned aside to shelter themselves in a Gentile  
 temple, famous for oracles and divinations, where they  
 spent the night in prayers and hymns to God. Early

in the morning came the Gentile priest to pay the accustomed devotions to the dæmons of the place, who had told them, it seems, that they must henceforth relinquish it by reason of him that lodged there ; he made his lustrations, and offered his sacrifices, but all in vain, the dæmons being deaf to all importunities and invocations. Whereupon he burst out into a rage and passion, exclaiming against the holy man, and threatening to complain of him to the magistrates, and the emperor. But when he saw him generously despising all his threatenings, and invested with a power of commanding dæmons in and out at pleasure, he turned his fury into admiration, and intreated the bishop as a further evidence of that divine authority that attended him, to bring the dæmons once more back again into the temple. For whose satisfaction he is said to have torn off a piece of paper, and therein to have written these words, *Gregory to Satan, enter.* Which schedule was no sooner laid upon the altar, and the usual incense and oblations made, but the dæmons appeared again as they were wont to do. Whereby he was plainly convinced that it was an authority superior to all infernal powers, and accordingly resolved to accompany him ; but being unsatisfied in some parts of the Christian doctrine, was fully brought over after he had seen St. Gregory confirm his discourse by another evident miracle ; whereupon he freely forsook house and home, friends, and relations, and resigned up himself to the instructions of his divine wisdom and philosophy.

9. The fame of his strange and miraculous actions had prepared the people of Neocæsarea to entertain him with a prodigious reverence and regard, the people generally flocking out of the city to meet him, every one being ambitious to see the person of whom such great things were spoken. He unconcerned in the applause and expectations of all the spectators that were about him, without so much as casting his eye on the one side or the other, passed directly through the midst of the

crowds into the city. Whither being come, his friends that had accompanied him out of his solitudes, were very solicitous where and by whom he should be entertained. But he reproving their anxiety, asked them, whether they thought themselves banished the divine protection? whether God's providence was not the best and safest refuge and habitation? that whatever became of their bodies, it was of infinitely more importance to look after their minds, as the only fit and proper habitations, which were by the virtues of a good life to be trimmed and prepared, furnished, and built up for heaven. But there wanted not many, who were ready enough to set open their doors to so welcome a guest, among which especially was Musonius, a person of greatest honour, estate, and power in the city, who entreated him to honour his house with his presence, and to take up his lodging there: whose kindness, as being first offered he accepted, dismissing the rest with a grateful acknowledgment of that civility and respect which they had offered to him.

10. It was no little abatement to the good man's joy to think in what a prophane and idolatrous place his lot was fallen, and that therefore it concerned him to lose no time. Accordingly that very day he fell to preaching, and with so good success, that before night he had converted a little church. Early the next morning the doors were crowded, persons of all ranks, ages, infirmities and distempers flocking to him, upon whom he wrought two cures at once, healing both soul and body, instructing their minds, convincing their errors, reclaiming and reforming their manners, and that with ease, because at the same time strengthening the infirm, curing the sick, healing the diseased, banishing demons out of the possessed; men greedily embracing the religion he taught, while they beheld such sensible demonstrations of its power and divinity before their eyes, and heard nothing reported but what was verified by the testimony of their own senses. Having thus prepared

a numerous congregation, his next care was to erect a church where they might assemble for the public solemnities of religion, which, by the cheerful contributions of some, and the industrious labour of others, was in a little time both begun and finished. And the foundations of it seem to have been laid upon a firmer basis than other buildings, seeing it outstood not only earthquakes, frequent in those parts, but the violent storm of Dioclesian's reign, who commanded the churches of the Christians in all places to be demolished ; and was still standing in Gregory Nyssen's time, who further tells us, that when a terrible earthquake lately happened in that place, wherewith almost all the buildings both public and private were destroyed and ruined, this church only remained entire, and not the least stone was shaken to the ground.

11. St. Gregory Nyssen<sup>x</sup> reports one more memorable passage than the rest ; which at his first coming to the place made his conversion of the people much more quick and easy. There was a public festival held in honour of one of the gods of that country. whereto not only the Neocæsareans, but all the inhabitants of the neighbour country came in, and that in such infinite numbers, that the theatre was quickly full, and the crowd so great, and the noise so confused and loud, that the shows could not begin, nor the solemn rites be performed. The people hereupon universally cried out to the *dæmon, Jupiter, we beseech thee make us room.* St. Gregory being told of this, sent them this message, that their prayer would be granted, and that greater room would be quickly made them, than they desired. Immediately a terrible plague brake in upon them, that turned their music into weeping, and filled all places with cries and dying groans. The distemper spread like wild-fire, and persons were sick and dead in a few moments. The temples, whither many fled in hopes of cure, were filled with carcasses ; the fountains and the ditches, whither the heat and fervour of the infec-

x Ibid. p, 1007.

tion had led them to quench their thirst, were dammed up with the multitudes of those that fell into them; some of their own accord went and sat among the tombs, securing a sepulchre to themselves, there not being living enough to perform the last offices to the dead. The cause of this sad calamity being understood, that it proceeded from their rash and foolish invocation of the dæmon, they addressed themselves to the bishop, entreating him to intercede with his God (whom they believed to be a more potent and superior being) in their behalf, that he would restrain that violent distemper that raged amongst them. He did so, and the pestilence abated, and the destroying angel took his leave. And the issue was, that the people generally deserted their temples, oracles, sacrifices, and the idolatrous rites of their religion, and took sanctuary in christianity, as the securest refuge, and the best way to oblige heaven to protect them.

12. His known prudence, and the reputation of his mighty and (as my author calls them) apostolical miracles advanced him into so much favour and veneration with the people, that they looked upon whatever he said or did, as the effect of a divine power. And even in secular causes, where the case was any thing knotty and difficult, it was usually brought to him, whose sentence was accounted more just and impartial, more firm and valid than any other decision whatsoever. It happened that two brothers were at law about a lake, which both challenged as belonging to that part of their inheritance their father had left them. The umpirage of the case was left to him, who by all the persuasive arts of insinuation first endeavoured to reconcile them, and peaceably to accommodate the difference between them. But his pains proved fruitless and ineffectual, the young men stormed, and resolved each to maintain his right by force of arms, and a day was set when they were to try their titles by all the power which their tenants of each side could bring into the field. To prevent which the

holy bishop went the night before to the place, where he continued all night in the exercises of devotion, and by his prayers to heaven procured the lake to be turned into a parcel of dry and solid ground, removing thereby the bone of contention that was between them, the remains of which lake were showed many ages after. Thus also<sup>z</sup> he is said to have miraculously restrained the violence of the river Lycus, which coming down from the mountains of Armenia with a swift rapid torrent, and swelled by the tributary concurrence of other rivers, fell down into a plain champain country, where overswelling and sometimes breaking down its banks, it overflowed the country thereabouts, to the irreparable damage of the inhabitants, and very often to the hazard and loss of their lives. Unable to deal with it any other way, they applied themselves to St. Gregory to improve his interest in heaven, that God, who alone *rules the raging of the sea*, would put a stop to it. He goes along with them to the place, makes his address to him who has *set a bound to the waters, that they may not pass over, nor turn again to cover the earth*, thrust his staff down into the bank, and prayed that that might be the boundary of the insolent and raging stream, and so departed. And it took effect, the river ever after mannerly keeping within its banks, and the tradition adds, that the staff itself grew up into a large spreading tree, and was showed to travellers together with the relation of the miracle in my author's days. In his return from Comana<sup>a</sup> (whether he had been invited and importuned both by the magistrates and people, to constitute a fit person bishop of that city) he was espied by two Jews, who knowing his charitable temper, either out of covetousness, or a design to abuse him, agreed to put a trick upon him. To that purpose one of them lies along upon the ground and feigns himself dead, the other deploras the miserable fate of his companion, and begs of the holy bishop as he passed by to give somewhat towards his burial, where taking off his coat that was upon him, cast it upon the man, and

<sup>z</sup> Ibid. p. 990<sup>a</sup> Ibid. p. 997

went on his way. No sooner was he gone out of sight, but the impostor came laughing to his fellow, bad him rise, and let them make themselves merry with the cheat. He called, pulled, and kicked him, but alas in vain, the comical sport ended in a real tragedy, the man was dead indeed, his breath expiring that very moment the garment was cast upon him, and so the coat really served for what he intended it, as a covering to his burial.

13. In an age so remote from the miraculous ages of the church and after that the world has been so long abused by the impostures of a church, pretending to miracles as one of the main notes and evidences of its catholicism and truth, these passages may possibly seem suspicious, and not obtain a very easy belief with the more scrupulous reader. To which perhaps it may be enough to say, at least to justify my relating them, that the things are reported by persons of undoubted credit and integrity, especially St. Basil and his brother Gregory, both of them wise and good men, and who lived themselves within less than an hundred years after our St. Gregory; and what is more considerable, were capable of deriving their intelligence from a surer hand than ordinary, their aged grandmother Macrina, who taught them in their youth, and superintended their education, having in her younger years been scholar and auditor of our St. Gregory, and from her I doubt not they received the most material passages of his life, and the account of his miracles, of many whereof she herself was capable of being an eye witness, and wherewith she acquainted them, as she also did with the doctrine that he taught, wherein St. Basil<sup>b</sup> particularly tells us she instructed them, and told them the very words which she had heard from him, and which she perfectly remembered at that age. Besides, that his brother solemnly<sup>c</sup> professes in recounting this great man's miracles, to set them down in a plain and naked relation, without any rhetorical arts to amplify and set them off, <sup>d</sup>and to mention only some

<sup>b</sup> Ad Neocæsar. Epist. LXXV. p. 131. Tom. 3.

<sup>c</sup> Ubi, supr. p. 985.

<sup>d</sup> Ib. p. 985.



few of those great things that had been done by him, and purposely to suppress 'many yet in memory, lest men of incredulous minds should disbelieve them, and count all fables which were above the standard of their sentiments and apprehensions. Indeed as to the main of the thing, I might challenge the faith of all ages ever since, who have unanimously believed, and conveyed the report of it down to us, and upon this account the title of Thaumaturgus, the wonder-worker, is constantly and uncontrollably ascribed to him in the writings of the church. And St. Basil<sup>e</sup> assures us, that upon this very account the Gentiles were wont to call him a second Moses, and that in his time he was had in such universal admiration among the people of that country, and his memory so fresh among them, that no time would be able to blot it out.

14. In this faithful and successful management of his place, he quietly continued till about the year 250, when the emperor <sup>e</sup>Decius, vexed to see the Christian religion so much yet the ground of declining paganism, published very severe edicts against the Christians, commanding the governors of provinces as they valued their heads, to put them into a strict and rigorous execution ; wherein Pontus and Cappadocia shared if not deeper, to be sure equal with the rest. All other business seemed to give way to this, persecuting the Christians was the debate of all public councils, and the great care of magistrates, which did not vent itself in a few threatenings, and hard words, but in studying methods of cruelty, and instruments of torment, the very apprehension whereof is dreadful and amazing to human nature, swords and axes, fire, wild beasts, stakes, and engines to stretch and distend the limbs, iron chairs made red hot, frames of timber set up strait, in which the bodies of the tormented, as they stood were raked with nails that tore off the flesh, and innumerable other arts daily invented, every great man being careful that another should not seem to be more fierce and cruel than himself. Some came in as

<sup>e</sup> Ibid. p. 1009.    <sup>f</sup> De Spir. S. c. 29. p. 360. Tom. 2.    <sup>g</sup> Id ibid. p. 990.



informers, others as witnesses, some searched all private corners, others seized upon them that fled, and some who gaped for their neighbours' estates, took hold of the opportunity to accuse and persecute them for being Christians. So that there was a general confusion and consternation, every man being afraid of his nearest relatives, the father not consulting the safety of his child, nor the child regarding its duty to its parents ; the Gentile son betraying his Christian father, and the infidel father accusing his son for embracing christianity, and the brother accounting it a piece of piety to violate the laws of nature in the cause of religion, and to condemn his own brother, because a Christian. By this means the woods became full, and the cities empty, and yet no sooner were many houses rid of their proper owners, but they were turned into common goals, the public prisons not being able to contain the multitudes of Christians, that were sent to them. You could not go into the markets, or places of usual concourse, but you might have seen some apprehended, others led to trial or execution, some weeping, others laughing and rejoicing at the common misery : no regard had to age, or sex, or virtue, or merit, but as in a city stormed by a proud and potent conqueror, every thing was without mercy exposed to the rage and rudeness of a barbarous and inhuman enemy.

15. St. Gregory beholding the sad and calamitous state of the present time, and having considered <sup>b</sup>seriously with himself the frailty and imbecility of human nature, and how few (of his new converts especially) would be able to bear up under those fierce conflicts which the cause of religion would engage them in, timely advised his church a little to decline the force of the present storms, telling them it was better by flying to save their souls, than by abiding those furious trials, to hazard their falling from the faith. And to let them see that this might be done, and that herein there was no prejudice to their souls. he resolved to show them the way by his example, himself first retiring out of danger, retreating to a desert

<sup>b</sup> Ibid. p. 1001.

mountain, accompanied with none but the Gentile priest whom he had converted, and who ministered to him in the capacity of a deacon. And it was but time he should withdraw, the enemy chiefly aiming at him as the head of the party, and laying all possible snares to take him. Being informed where he lay concealed, they went in vast numbers to hunt him out, some besetting round the foot of the mountain, that he might not escape, others going up searched every place till they came very near him. He persuading his deacon to a firm confidence of the divine protection, presently fell to prayer, as the other also did by his example, with eyes and hands lift up to Heaven. The persecutors in the mean time pried into all places, examined every bush and shrub, every crevice of a rock, every nook and hole, but finding nothing, returned back to their companions at the bottom, hoping that by this time he might be fallen into their hands. And when the informer described the very place where he lay, they affirmed they saw nothing there but a couple of trees a little distant from each other. The company being gone, the informer staid behind, and went directly to the place, where finding them at their devotions, and concluding their escape to be the immediate effect of a divine preservation (God having blinded their eyes that they should not see them) fell down at the bishop's feet, gave up himself to be a Christian, and a companion of his solitudes and dangers.

16. Despairing now of meeting with the Shepherd, the wolves fell with the fiercer rage upon the flock that staid behind, and not there only, but ran up and down all parts of the province, seizing upon men, women, and children, that had but any reverence for the name of Christ, dragging them to the city, and casting them into prison, where they were sure to be entertained with variety of tortures.<sup>i</sup> St. Gregory in the mean time remained in his solitary retirement, till God having mercifully commanded the storm to blow over, and the tyranny of the persecution to cease, he quitted his shady and melan-

<sup>i</sup> Ibid. p. 1002.

choly walks, and came back to Neocæsarea, and visiting his diocess all about, established in every place anniversary festivals and solemnities, to do honour to the memory of the martyrs, that had suffered in the late persecution. A great instance of his wisdom and prudence at that time, not only in doing right to the memory of the martyrs, but by this means training up people to a readier embracing of religion, when they saw that it indulged them a little mirth and freedom in the midst of those severe yokes that it put upon them. He had observed what advantage the idolatry of the Gentiles made by permitting its votaries liberty (indeed licentiousness) in their religious solemnities, and he reasonably presumed it would be no little encouragement to some to desert their superstitions, and come over to Christianity, if they were suffered to rejoice, and use a little more innocent freedom than at other times, which could not be better done than at the memorials of the martyrs, though it cannot be denied, but that this custom produced ill effects afterwards.

17. In the reign of the emperor Gallienus about the year 260, and for some years before, God being (as Orosius<sup>k</sup> truly enough conjectures) offended with the cruel usage which the Christians met withal from the present powers, was resolved to punish the world. And to that end did not only suffer Valerian, the emperor (friendly enough at first, but afterwards a bitter persecutor of the Christians) to be betrayed into the hands of Sapor, king of Persia (who treated him with the highest instances of scorn and insolence) but permitted the northern<sup>l</sup> nations like a mighty inundation to break down the banks, and overflow most parts of the Roman empire. The Germans betook themselves some into Spain, others passed the Alps, and came through Italy as far as Ravenna; the Alemanni foraged France, and invaded Italy; the Quades and Samatæ wasted Pannonia, the Parthians fell into

<sup>k</sup> Hist. l. 7. c. 22. fol. 311.

<sup>l</sup> Treb. Poll. in vit. Gallien. c. 4, 5. p. 717, 718. vid. Zosim. Hist. lib. 1. p. 352, &c. 359, & Treb. Poll. in vit. Claud. c. 8. p. 806.

Mesopotamia and Syria, and the Goths broke in upon Pontus, Asia, and some parts of Greece. Intolerable were the outrages which these barbarous people committed wherever they came, but especially upon the Christians, whose goods they plundered, ravished their wives and daughters, tortured their persons, and compelled them to offer sacrifice, and communicate in their idol feasts : many of the renegadoes spoiling their fellow Christians, and some under a pretence of finding, stole, or at least kept their neighbour's goods to their own use. In this general confusion, a neighbour bishop of those parts writes to St. Gregory of Neocæsarea to beg his advice what to do in this sad state of affairs. Who by Euphrosynus sent back a canonical epistle (so often cited and magnified by the ancients, and still extant) to rectify these irregularities and disorders, wherein he prescribes the several stations and orders of penitents, but especially reproveth and censures their inordinate avarice, showing how uncomely it is in itself, how unsuitable to Christians, how abhorrent to God and all good men to covet and grasp what is another man's ; and how much more barbarous and inhuman in this calamitous time to spoil the oppressed, and to enrich themselves by the blood and ruins of their miserable brethren. And because some might be apt to plead they did not steal, but only take up what they accidentally met with, he lets them know, that whatever they had found of their neighbour's, nay though it were their enemy's, they were bound by God's law to restore it, much more to their brethren, who were fellow-sufferers with them in the same condition. And if any thought it were warrant enough to keep what they had found, though belonging to others, having been such deep losers themselves, he tells them, this is to justify one wickedness with another, and because the Goths had been enemies to them, they would become Goths and barbarians unto others. Nay many (as he tells us) joined in with the barbarians in open persecuting, captivating, and tormenting of their brethren. In all which cases he pronounces them fit to be excluded the communion of the saints, and not to be re-admitted, till by a

just penance according to the various circumstances of the case, they had made public and solemn satisfaction to the church.

18. Not long after this, Paulus of Samosata, bishop of Antioch, began to broach very pernicious doctrines concerning the person of our blessed Saviour. To prevent the infection whereof, the most eminent of the bishops and clergy of all those parts frequently met in Synod at Antioch, the chief of whom were <sup>m</sup> Firmilian, bishop of Cæsarea in Cappadocia, our St. Gregory, and his brother Athenodorus, bishop also in Pontus, and some others. The synod being sat, and having canvassed the matter, the crafty heretic saw it was in vain to contend, and therefore dissembling his errors as well as he could, he confessed what could not be hid, and by a feigned repentance salved his credit for the present, and secured his continuance in that honourable place he held in the church. This council was held *Ann. Chr.* CCLXIV. which our St. Gregory seems not long to have survived, dying either this, or most probably the following year. Nicephorus <sup>a</sup> makes him to have lived to a very great age, which he must, if (as he affirms) he died under Dioclesian; and <sup>o</sup> Suidas, by a mistake much more prodigious, makes him to de cease in the reign of Julian. A little before his death, being sensible that his time drew near, he sent <sup>p</sup> up and down the city and the vicinage to make a strict inquiry whether there were any that yet were strangers to the Christian faith. And being told that there were but seventeen in all, he sighed, and lifting up his eyes to heaven, appealed to God how much it troubled him, that he should leave any part of men's salvation incomplete, but that withal it was a mercy that challenged the most grateful resentment, that when he himself had found but seventeen Christians at his first coming thither, he should leave but seventeen idolaters to his successor. Having heartily prayed for the conversion of infidels, and the increase and consumma-

<sup>m</sup> Euseb. H. E. l. 7. c. 27. p. 278.    <sup>n</sup> Lib. 6. c. 17. p. 408.    <sup>o</sup> In vñc.  
<sup>p</sup> Gr. Nyss. ubi supr. p. 1006.

tion of those that were converted, he calmly and peaceably resigned up his soul to God: having first enjoined his friends to make no trouble about his funeral, nor procure him any proper and peculiar place of burial, but that, as in his lifetime he had carried himself as a pilgrim and foreigner in the world, claiming nothing for himself, so after death he might enjoy the portion of a stranger, and be cast into the common lot.

19. He was a man (says <sup>q</sup> St. Basil) of a prophetic and apostolic temper, and who in the whole of his life expressed the height and accuracy of an evangelical conversation. In all his devotions <sup>r</sup> he was wont to show the greatest reverence, never covering his head in prayer, as accounting that of the apostle most proper and rational, that *every one praying or prophesying with his head covered, dishonoureth his head*. All oaths he avoided, making *yea* and *nay* the usual measure of his communication. Out of regard to our Lord's threatening, he durst never call his brother *fool*; no anger, wrath, or bitterness proceeded out of his mouth. Slandering and reproaching others he greatly hated, as a quality opposite to a state of salvation. Envy and pride were strangers to his innocent and guileless soul. Never did he approach the holy altar, till first reconciled to his brother. He severely abominated lies and falsehood, and all cunning and artificial methods of detraction; well knowing that every lie is the spawn and issue of the devil, and that God will destroy all those that speak lies.

20. His writings are first particularly mentioned by St. Hierom, <sup>s</sup> who reckons up his *Eucharistical Panegyric* to Origen, his short, and (as he calls it) very useful Metaphrase upon Ecclesiastes, several Epistles (in which doubtless his Canonical Epistle had the first place) and his Creed or short exposition of faith, which, though not taken notice of in some, is extant in other editions of St. Hierom's catalogue. All which (some of his epistles excepted) are still extant, and probably are all he ever wrote.

<sup>q</sup> De Spir. S. c. 29. p. 359. tom. 2.    <sup>r</sup> Id. ad Cler. Neocaes. Epist. LXIII p. 97. t. 3.    <sup>s</sup> De Script. in Theodor.

For though there are other tracts commonly ascribed to him, yet without any great reason or evidence to warrant their legitimacy, whereof their strongest assertors are not very confident. It appears from <sup>t</sup> St. Basil, that he was by some of old suspected as inclining to Sabellianism, which confounded the persons in the Holy Trinity, and that many sheltered themselves under his authority from an expression of his, affirming that *the Father and Son are two in the consideration of the mind, but one in person*. For this St. Basil makes a large apology, and shows that it was spoken in the heat of disputation against Ælian, a gentile, <sup>εὐδωγματῶς, ἀπὸ ἀγωνιστικῶς</sup> not dogmatically as a point of doctrine, but in haste and in the fervency of disputation, when judgment and consideration is not at leisure to weigh every thing by nice scruples; that his earnest desire to gain the gentile made him less cautious and solicitous about exactness of words, and that he indulged something to the apprehensions of his adversary, that so he might get the better advantage upon him in the greater and more important principles; that this betrayed him into some unwary expressions, which the heretics of after times improved to bad purposes. and strained to another sense than what was originally intended by him that spake them: That as to the particular charge of the Sabellian error, <sup>u</sup> he was so far from it, that it had been chiefly confuted and laid asleep by the evidence of that very doctrine which St. Gregory had preached, the memory whereof was preserved fresh among them. However nothing can be more true and modest than what <sup>v</sup> St. Hierom observes in such cases, that it is great rashness and irreverence presently to charge the ancients with heresy for a few obnoxious expressions, since it may be, they erred with a simple and an honest mind, or wrote them in another sense, or the passages have been since altered by ignorant transcribers, or they took less heed and care to deliver their minds with the utmost accuracy and exactness, while as yet men of perverse minds had not

<sup>t</sup> Ad Doct. Eccles. Neocaesar. Epist. I.XIV. p. 101.      <sup>u</sup> Ibid. p. 99.  
<sup>v</sup> Apol. adv. Rufin. lib. 2. p. 219. tom. 2.

sown their tares, nor disturbed the church with the clamour of their disputations, nor infected men's minds with their poisonous and corrupt opinions.

HIS WRITINGS.

Genuine.

Παναγωγὴ τῶν χειρῶν ad Originem.  
Metaphrasis in Ecclesiastem.  
Brevis expositio fidei.  
Epistola Canonica.

Aliæ Epistolæ plures quæ  
non extant.

Supposititious.

Ἡ κατὰ μέγεθος Πίστις,  
Capita XII. de fide, cum Ana-  
thematismis.  
In Annunciationem S. Dei Ge-  
nitricis Sermones III.  
Sermo in Sancta Theophania.  
Ad Tatianum de Anima λόγος  
καταλειπόμενος.



# THE LIFE OF ST. DIONYSIUS,

## BISHOP OF ALEXANDRIA.

The place of his nativity. His family and relations. His conversion how. His studies under Origen. Whether a professed rhetorician. His succeeding Heraclas in the catechetic school. His being constituted bishop of Alexandria, and the time of it. A preparatory persecution at Alexandria, how begun. The severity of it. The martyrdom of Apollonia, and the fond honours done her in the church of Rome. The persecution continued and promoted by Decius's edicts. The miserable condition of the Christians. The sudden conversion and martyrdom of a guard of soldiers. Dionysius apprehended and carried into banishment, there to be beheaded. A pleasant account of his unexpected deliverance by means of a drunken rout. His retirement into the deserts. His return to Alexandria. The great number and quality of the lapsed in the late persecution. The contests about this matter. Dionysius's judgment and practice herein. The case of Serapion. His dealing with Novatian about his schism, and the copy of his letter to him. His being engaged in the controversy about rebaptization, and great moderation in it. His letter to pope Sixtus about a person baptized by heretics. Valerianus, the emperor's kindness to Christians. How turned to cruelty. Dionysius brought before Æmilian. His discourse with him and resolute constancy. He is condemned to be banished. His transportation into the deserts of Lybia. The success of his ministry there. Innumerable barbarians converted to the faith. Gallienus's relaxing the persecution. His letter to Dionysius granting liberty to the Christians. Alexandria shut up by the usurpation of Æmilian. The divisions within, and siege without. The horrible pestilence at Alexandria; and the singular kindness and compassion of the Christians there above the heathens. Dionysius's confutation of Sabellius. His unwary expressions and the charge against him. His vindication, both by himself and by St. Athanasius. His writings against Nepos. Nepos who, and what his principles and followers. Dionysius's encounter with the heads of the party; his convincing and reducing them back to the orthodox church. His engaging in the controversy against Paulus Samosatenus. The loose, extravagant, and insolent temper and manners of that man. Dionysius's letter to the synod at Antioch concerning him. The success of that affair. Dionysius's death. His writings and epistles. The loss of them bewailed.

1. DIONYSIUS was in all probability born at Alexandria, where his parents <sup>a</sup>seem to have been persons of considerable note and quality, and his father, and possibly his ancestors, to have born very honourable offices, and himself to have lived some time in great secular pomp and power. He was born and bred a Gentile, but by what particular occasion converted to christianity, I know not, more than what we learn from a vision and voice that spake to him, mentioned by <sup>b</sup>himself, that by a diligent reading whatever books fell into his hand, and an impartial examination of the things contained in them, he was first brought over to the faith. Having passed his juvenile studies, he put himself under the institution of the renowned <sup>c</sup>Origen, the great master at that time at Alexandria, famous both for philosophic and Christian lectures, after which he is said by some<sup>d</sup> to have publicly professed rhetoric and eloquence ; as indeed there seems a more peculiar vein of fancy and rhetoric to run through those fragments of his discourses which do yet remain. But I can scarce believe that the Dionysius mentioned by Anastasius and Maximus, and by them said of a rhetorician to be made bishop of Alexandria, to have been the same with ours, were it for no other reason, than that he is said to have written Scholia on the works of St. Denys the Areopagite, which we are well assured had no being in the world till many years after his time. Ann. 232, Demetrius, bishop of Alexandria, being dead, Heraclas one of Origen's scholars, and his successor in the catechetical school, succeeded in his room ; upon whose preferment Dionysius then presbyter of that church was advanced to his place. Wherein he discharged himself with so much care and diligence, such universal applause and satisfaction, that upon Heraclas's death, who sat fifteen or sixteen years, none was thought so fit to be again his successor as Dionysius, who accordingly entered upon that see<sup>e</sup> Ann. 246, though Eu-

<sup>a</sup> Vid. Euseb. l. 7. c. 11. p. 260. A.    <sup>b</sup> Epist. ad Philem ib. c. 7. p. 253.  
<sup>c</sup> Ibid l. 6. c. 29. p. 229. Hieron. de Script. in Dionys.    <sup>d</sup> Anastas. Sinait.  
<sup>e</sup> Ody. c. 22. p. 341. Maxim. Schol. in c. 5. de Cœlest. Hierarch. p. 24 Tom. 2.  
<sup>e</sup> Euseb. ib. c. 35. p. 232.

sebius's Chronicon places it two years after, Philippi Imp. Ann. 5, expressly contrary to his history, where he assigns the third year of that emperor, for the time of his consecration to that place.

2. The first years of his episcopal charge were calm and peaceable, till Decius succeeding in the empire Ann. 249, turned all into hurry and combustion, persecuting the Christians with the utmost violence, whereof the church of Alexandria had a heavy portion. Indeed the persecution there had begun<sup>f</sup> a year before, while Philip the emperor was yet alive, upon this occasion : A certain Gentile priest or poet led the dance, exciting the people of that place (naturally prone to superstition) to revenge the quarrel of their gods. The multitude once raised, ran on with an uncontrollable fury, accounting cruelty to the Christians, the only instance of piety to their gods. Immediately they lay hands upon one Metras, an aged man, who refusing to blaspheme his Saviour, they beat him with clubs, pricked him in the face and eyes with sharp reeds, and afterwards leading him into the suburbs, stoned him. The next they seized on was a woman called Quinta, whom they carried to the temple, where having refused to worship the idol, she was dragged by the feet through the streets of the city over the sharp flints, dashed against great stones, scourged with whips, and in the same place despatched by the same death. Apollonia, an ancient virgin, being apprehended, had all her teeth dashed out, and was threatened to be burnt alive, who only begging a little respite, of her own accord cheerfully leapt into the flames. Incredible it is (but that the case is evident from more instances than one) with how fond a veneration the church of Rome celebrates the memory of this martyr.<sup>g</sup> They infinitely extol her for the nobility of her birth, the eminent piety and virtues of her life, her chastity, humility, frequent fastings, fervent devotions, &c. (though not one syllable of all this mentioned by any ancient writer) bring in a

<sup>f</sup> Ep. ejus ad. Fab. ibid. c. 41. p. 236.  
Febr. IX.

<sup>g</sup> Vid. Bolland. de vit. SS. ad

voice from Heaven styling her, the *spouse of Christ*, and telling her, that God had granted her what she had asked. They make her the tutelar goddess or guardian of all that are troubled with the tooth or headach, and in many solemn offices of that church, pray that at her intercession God would cure them of those pains ; nay formally address their prayers to her, that she would intercede with God for them on that behalf, and *by her passion obtain for them* (they are the very words of the prayer) *the remission of all the sins which with teeth and mouth they had committed through gluttony and speaking*. Innumerable are the miracles reported of her, and to me, it seems a miracle, and to exceed all the rest, were it true, what is related of the vast number of her teeth. For besides those which are preserved among the reliques of foreign churches (which are not a few) we are <sup>h</sup>told, that when king Edward, then afflicted with the tooth-ache, commanded that all St. Apollonia's teeth in the kingdom should be sought out and sent him ; so many were brought in, that several great tuns could not hold them. It seems they were resolved to make her ample amends for those few teeth she lost at the time of her martyrdom. But it is time to return to the Alexandrian persecution, where they every where broke open the Christian's houses, taking away the best of their goods, and burning what was 'not worth the carrying away. A Christian could not stir out day or night, but they presently cried out, *Away with him to the fire*. In which manner they continued, till quarrelling among themselves they fell foul upon one another, and gave the Christians a little breathing time from the pursuits of their malice and inhumanity.

3. In this posture stood affairs when Decius having usurped the empire, routed and killed his master Philip, his edict arrived at Alexandria, which gave new life to their rage and cruelty. And now they fall on afresh, and persons of all ages, qualities, and professions, are accused, summoned, dragged, tortured, and executed, with

<sup>h</sup> Vid Chemnit. exam. Concil. Trid. Part. IV. de reliq. SS. p. 13. col. 1.

all imaginable severity ; multitudes of whom 'Dionysius particularly reckons up, together with the manner of their martyrdom and execution. Vast numbers<sup>k</sup> that fled for shelter to the woods and mountains, met with a worse death abroad, than that which they sought to avoid<sup>i</sup> at home, being famished with hunger and thirst, starved with cold, overrun with diseases, surprised by thieves, or worried by wild beasts, and many taken by the Arabs and barbarous Saracens, who reduced them into a state of slavery more miserable than death itself. In this evil time though many revolted from the faith, yet others maintained their station with a firm and unshaken courage, and several who till that moment had been strangers and enemies to the Christian religion, on a sudden came in and publicly professed themselves Christians in open defiance of those immediate dangers that attended it. Whereof one instance may suffice. One who was thought to be a Christian, and ready to renounce his religion, being led into the place of judicature, Ammon, Zeno, and the rest of the military guard that stood at the door, derided him as he was going in, gnashing upon him with their teeth, and making such grimaces, such mimic and antic gestures, that all men's eyes were upon them. When behold on a sudden before any one laid hand upon them, they came into open court, and unanimously professed themselves to be Christians. An accident wherewith the governors and assessors upon the bench were strangely surprised and troubled. The condemned were cheerful and courageous, and most ready to undergo their torments, while the judges themselves were amazed and trembled. Sentence being passed upon them, they went out of court in a kind of pomp and state, rejoicing in the testimony they were to give to the faith, and that God would so gloriously triumph in their execution.

4. St. Dionysius bore a part in the common tragedy, though God was pleased to preserve him from the last

<sup>i</sup> Ibid. p. 238.

<sup>k</sup> Ib. c. 42. p. 240

and severest act, as a person eminently useful to his church. No sooner had 'Sabinus the præfect received the imperial orders, but he immediately despatched a frumentarius, or military officer (whose place it was to seize delinquents, and inquire out seditious reports and practices against the state, and therefore particularly belonged to judges and governors of provinces) to apprehend him. The serjeant went all about, and narrowly ransacked every corner, searching all ways and places where he thought he might hide himself, but in the mean time never searched his own house, concluding he would not dare to abide at home, and yet there he stayed four days together, expecting the officers coming thither. At length being warned of God, he left his house with his servants and some of the brethren that attended him, but not long after fell into the hands of the soldiers, and having received his sentence, was conducted by a guard under the command and conduct of a centurion and some other officers to 'Taposiris, a little town between Alexandria and Canopus, there probably to be beheaded with less noise and clamour. It happened in the meanwhile that 'Timotheus one of his friends, knowing nothing of his apprehension, came to the house where he had been, and finding it empty, and a guard at the door, fled after him in a great amazement and distraction, whom a countryman meeting upon the road, inquired of him the cause why he made so much haste. He probably supposing to have heard some news of them, gave him a broken and imperfect relation of the matter. The man was going to a wedding feast (which there they were wont to keep all night) and entering the house told his company what he had heard. They heated with wine, and elevated with mirth, rose all up and ran out of doors, and with a mighty clamour came towards the place where he was. The guard hearing such a noise and confusion at that time of night, left their prisoner and ran away, whom the rabble coming in found in bed. The good man supposing them to be thieves, was reaching

his clothes that lay by him to give them; but they commanded him to rise presently and go along with them, whereat he besought them (understanding now the errand upon which they came) to dismiss him and depart, at least to be so kind to him, as to take the soldier's office upon them, and themselves behead him. While he was thus passionately importuning them, they forced him to rise, and when he had thrown himself upon the ground, they began to drag him out by the hands and feet, but quitted him not long after, and returned it is like to their drunken sports. This tragi-comic scene thus over, Caius and Faustus, Peter and Paul, presbyters, and his fellow-prisoners, took him up, and leaving the town, set him upon an ass, and conveyed him away<sup>m</sup> into a desolate and uncomfortable part of the desarts of Lybia, where he, together with Peter and Caius, lay concealed, till the storm was over-past.

5. The persecution being in a great measure blown over by the death of Decius, Dionysius came out of his solitudes, and returned to Alexandria, where he found the affairs of his church infinitely entangled and out of order, especially by reason of those great numbers that had denied the faith, and lapsed into idolatry in the late persecution, among which were many of the wealthy and the honourable, and who had places of authority and power; some freely renouncing, others so far degenerating from the gallantry of a Christian spirit, that when cited to appear and sacrifice to the gods (as he tells us<sup>n</sup>) they trembled, and looked as pale and ghastly, as if they had come not to offer, but to be made a sacrifice, inso-much that the very Gentiles derided and despised them. Most of these, after his return, sued to be readmitted to the communion of the church, which the ecclesiastic discipline of those times did not easily allow of, especially after the Novation principles began to prevail, which denied all communion to the lapsed, though expressing their sorrow by never so long and great a penance.

<sup>m</sup> Vid. Epist. ejus ad Domit. ib. l. 7. c. 11. p. 260,      <sup>n</sup> ib. l. 6. c. 40. p. 238.



Upon what occasion Novatus and his partner Novatian first started this rigorous and severe opinion, how eagerly Cyprian and the African bishops stickled against it, how far it was condemned both there and at Rome, in what cases and by what measures of penance the lapsed penitents were to be taken in, we have already noted in Cyprian's life. St. Dionysius was of the moderate party, wherein he had the concurrence of most of the eastern bishops, and as he °pleads the general judgment and practice of the holy martyrs, many of whom had before their death received the lapsed upon their repentance again into the church, and had themselves freely communicated with them. Whose judgment he thought it not reasonable should be despised, nor their practice controlled, nor the accustomed order overturned. Indeed he himself had ever observed this course, and therefore at the beginning of the persecution had given order to the presbyters of the church to restore peace, and give the eucharist to penitents, especially in danger of death, and where they had before earnestly desired it. Which was done accordingly, as appears from the memorable instance of Serapion, an aged person, mentioned by him, who having lapsed in the time of persecution, had often desired reconciliation, but in that confused time could not obtain it: but being suddenly surprised by a summons of death, and having laid three days speechless, on the fourth had only so much use of his tongue restored him, as to bid his nephew, a boy that attended him, go for one of the presbyters, to give him absolution, without which he could not die. The presbyter was at that time sick, but pitying the man's case, gave the boy a little part of the consecrated eucharist, which he kept by him, bidding him moisten it, and put it into his mouth. Which was no sooner done, but he breathed out his soul with unspeakable comfort and satisfaction, that he now died in communion with the church.

6. Nor was his care herein confined to his single diocess, but he wrote letters about this matter to most of



the eminent bishops and governors of the church. And that he might leave nothing unattempted, he treated with Novatian (or as he calls him Novatus) himself, endeavouring by all mild and gentle methods to reduce him to the peace and order of the church. His epistle to him, being but short and very pathetic, we shall here subjoin.<sup>q</sup>

**Dionysius to Novatus our brother, greeting :**

Forasmuch as yourself confess you were unwillingly drawn into this schism, make it appear so by your willing and ready returning to the church. For better it were to suffer any thing, than that the church of God should be rent asunder. Nor is it less glorious to suffer martyrdom upon this account, than in the case of not sacrificing to idols. Yea, in my mind much more honourable. For in the one case a man suffers only for his own soul, but in this he undergoes martyrdom for the whole church of God. And if now thou shalt persuade and reduce thy brethren to peace and concord, thy merit will outweigh thy crime. The one will not be charged to thy reproach, and the other will be mentioned to thy praise. And suppose thou shalt not be able to persuade them, yet however save thy own soul. I pray that thou mayest live peaceably, and farewell in the Lord.

7. No sooner had he well rid his hands of this, but he was engaged in another controversy, which involved and disturbed the whole Christian church: I mean that concerning the rebaptizing those who had been baptized by heretics, so hotly disputed between St. Cyprian and Stephen bishop of Rome. Dionysius, together with Firmilian bishop of Cæsarea in Cappadocia, and a great many others in the east, stood on Cyprian's side, maintaining that they ought to be baptized. But however carried himself in it with great temper and modera-

<sup>q</sup> Ibid. c. 45. p. 247.

<sup>r</sup> Ibid. l. 7. c. 4. p. 250.

tion ; he distinguished between apostates who had received their baptism in the Catholic church, and those upon their return they did not baptize (as Cyprian also affirms) but only admitted by imposition of hands, and this rule and practice, he tells us<sup>s</sup>, he had learned from his predecessor Heraclas : but then for pure heretics, who had no other baptism than what had been conferred by heretical persons (which in reality was null and of no affect) these he thought fit to be entered into the church by Catholic baptism. Besides that, he engaged more as a mediator, than a party, writing to Pope Stephen to use moderation in the case, as he did also to Sixtus's successor, and most other bishops of that time. Indeed that he was not stiff and rigorous in his sentiments, may appear from the instance he relates<sup>t</sup> in his epistle to pope Sixtus, wherein he begs his advice. A certain man in his church, who went among the class of the faithful, both in his and his predecessor's days, beholding the form and manner of baptism as it was administered among the orthodox, came to Dionysius, and with tears bewailed his own case, and falling at his feet, confessed that the baptism which he had received among the heretics was nothing like this, but full of blasphemy and impiety ; that for this reason he was infinitely troubled in conscience, and durst not lift up his eyes to heaven, begging that he might partake of the true and sincere baptism, and that grace and acceptation that was conferred by it. This Dionysius would not admit, telling him that his long communion with the church was equivalent to it, that he that had so often been present at the giving of thanks, and said Amen to the prayers of the congregation, that had stood before the holy table, and had taken the holy food into his hands, and been so very long partaker of the body and blood of our Lord Jesus Christ, that having done thus for so many years together, he durst not admit him to another baptism : bidding him to be of good cheer, and with a firm faith and a good conscience approach the holy sacrament. All which

<sup>s</sup> Ib. c. 7. p. 253.      <sup>t</sup> Ibid. c. 9. p. 254.

notwithstanding did not quiet the man's mind, but that still he drooped under his fears and scruples, durst not be present at the Lord's table, nor could hardly be persuaded to come to the public prayers. What answer Sixtus returned to this instance is uncertain: but by this it is evident that St. Dionysius was no zealot for the contrary opinion, though it must be confessed, there was something particular in this, that occurred not in ordinary cases, he presuming that so long a communion with the church, so continued and open a profession of the orthodox faith did tantamount a being legally initiated and baptized into it.

8. In these contests he passed over the short reign of Gallus, Decius's successor, who not taking warning<sup>a</sup> by his predecessor's error, stumbled at the same stone. And when he found all things quiet and peaceable, must needs fall a persecuting the Christians, whose prayers with heaven secured the peace and prosperity of the empire. But this, alas, was but a preparatory storm to that which followed in the reign of Valerian, whom our Dionysius makes to be the beast in the *Revelation*, to whom was given a mouth speaking great things, and blasphemies, and power was given unto him to continue forty and two months. He was at first extraordinarily kind to Christians beyond any of the precedent emperors, even those who were themselves accounted Christians: so that his whole family was full of pious and good men, and his house a kind of church. But this weather was too fair and benign to last long: Being seduced and deluded by an arch magician of Egypt, he was prevailed with to fall from his kindness, and to persecute the Christians, whom the conjurer represented as persons, who by wicked and execrable charms hindred the emperor's prosperity, colouring his pretence from their power over dæmons, whose mischievous arts they abstracted, and whom they ordinarily banished with the speaking of a word; and persuading him that to urge the Gentile rites, to maintain lustrations, sacrifices, divinations by the

<sup>u</sup> Dion Epist. ad Hermarum. ib. c. 1. p. 250.      <sup>v</sup> Ibid. c. 10 p. 255.

blood and entrails of men and beasts, was the ready way to make him happy. Whereupon edicts were every where published against the Christians, and they without the least protection exposed to the common rage.

9. Orders being come to Alexandria, Dionysius accompanied with some of his clergy, addressed himself to Æmilian the governor, who did not at first downright forbid him to hold their solemn assemblies, but endeavoured to persuade him to leave off that way of worship, presuming others would quickly follow his example. The answer he returned was short and apostolical, that *we must obey God rather than men*, openly assuring him, that he would worship the true God, and none but him, from which resolution he would never start, nor ever cease to be a Christian. The governor told them, that both by word and writing he had acquainted them with the great clemency of the emperors towards them, permitting them to be safe, if they would but act agreeably to nature, and adore the gods that were protectors of the empire, and he hoped they would be more grateful than to refuse it. The bishop replied, that every one worshipped those whom they thought to be gods, that as for themselves they adored and served that one God who is the creator of the world, and who gave that government to the emperors, and to whom they offered up daily prayers for the permanency and stability of their empire. To which the other rejoined, that if he were a God, none hindred them from worshipping him together with them who were truly gods, they being enjoined to worship (not one, but) gods, and those whom all men owned to be so. Dionysius answered, *we cannot worship any other*. “I see, replied Æmilian, that you are a company of foolish and ungrateful people, and not sensible of the favour of our lords the emperours: wherefore you shall stay no longer in this city, but be sent to Cephro in the parts of Lybia, for thither according to the emperor’s command, I resolve to banish you. Nor shall either you, or any of your sect have leave to keep

your meetings, or to frequent your cœmeteria ; which if any dare to attempt, it shall be at his peril, and he shall be punished suitably to his crime. Be gone, therefore, to the place allotted you."

10. The sentence was speedily put into execution, Dionysius though then sick, not being allowed one day's respite to recover himself, or provide for his journey thither. Indeed when he came distinctly to understand the place of his exile, he was a little troubled, knowing it to be a place destitute of the society of good men, and perpetually exposed to the incursions of thieves and robbers ; but was better satisfied when told that it was near a great and populous city, whose neighbourhood would furnish him with persons both for converse, and for opportunities of conversion. Cephro was the most rude and barbarous tract of the Lybian desert, and Colythius (which as <sup>x</sup>Nicephorus tells us, was that particular part of it to which Dionysius was designed) the most uncomfortable it is like of all the rest. Thither, therefore, was he sent, whom great numbers of Christians quickly followed, partly from Alexandria, and partly out of other parts of Egypt. At his first arrival he was treated with rudeness and showers of stones, but had not been long there, before he not only civilized their barbarous manners, but reclaimed them from idolatry, and brought them to embrace the Christian faith. And as he met with success, so he shifted his quarters, preaching up and down those wild and disconsolate parts, and turning the wilderness into a church. Nor could all the malice and threatenings of the governor hinder, but that the Christians still assembled at Alexandria, notwithstanding that their beloved bishop was ravished from them, and that Æmilian proceeded with the utmost rigour against all that were brought before him, killing many with all the arts of cruelty, keeping others for the rack and torment, loading them with chains, and thrusting them into squallid and nasty dungeons, forbidding any of their friends to come near them. Though even in the height

of these afflictions God supported their spirits, and animated others to venture in, and to administer comfort and necessities to them, not scrupling though with the peril of their heads to inter the bodies of the martyrs.

11. How long Dionysius continued in his banishment, I find not, probably till Valerian was taken captive by the king of Persia, Ann. 259, when Gallienus's son ruled alone, who from the unhappiness of his father took the measures of his carriage towards the Christians: he saw that while he favoured the Christians, Heaven smiled upon his designs, and things went on in a smooth and uninterrupted course; but when once he began to bear hard upon them, the tide turned, and the divine vengeance pursued and overtook them, and that therefore nothing could be more prudent and reasonable, than to give a check to the present fury, and suffer them to go on securely in the exercise of their religion, which he did by this following edict.'

*Emperour Caesar P. Licinius GALLIENUS, Pius, Felix, Augustus, to Dionysius, Pinna, Demetrius, and the rest of the Bishops.*

WE have given order that the indulgence of our bounty shall be extended throughout the world, that all religious places shall be freed from force and violence. Wherefore ye also may freely enjoy the benefit of our rescript, so as no man shall dare to vex or molest you, and what you now may lawfully enjoy has been long since granted by us. And for this end Aurelius Cyrenius, our high steward shall keep the copy of this edict which we have now granted.

The like rescript he also sent to other bishops, giving them the free leave of their cœmeteria, the places where they buried their dead, and often assembled for their re-

ligious solemnities, especially the memorials of the martyrs.

12. Scarce was Dionysius quietly re-settled at home, when he was alarmed by another accident, which forced him for awhile again, if not to retire, at least to keep so close, that he was not capable to execute his charge. <sup>a</sup>Æmilianus the præfect partly by his own ambition, and partly forced by an unhappy accident wherein he was involved, took the empire upon him, the Roman army in Egypt joining with him, partly out of dislike to Gallienus, partly out of affection to Æmilian, who was a brisk active man. Immediately he seized upon the store-houses, that country being the common granary of the empire. Gallienus being acquainted with the news, ordered Theodotus his general to march with an army into those parts, who besieged Alexandria, and reduced the city to great extremity. For they were not more vigourously assaulted by the enemy from without, than undermined<sup>a</sup> by parties and factions within, the city being divided into two factions, one contending for Gallienus, and the other for Æmilian. So that there was no converse nor commerce between them, Dionysius being compelled in all his private affairs, and the public concernment of his church to transact with his friends by letters, it being safer, as he tells us, for a man to travel from east to west, than to pass from one part of Alexandria to another, so barbarous and inhuman were the outrages committed there. The issue was, that Gallienus's party prevailed to let in Theodotus and his army, who seized the tyrant, and sent him to the emperor, who caused him to be strangled in prison.

13. How stormy and tempestuous is the region of this lower world ! one wave perpetually pressing upon the neck of another. The persecution was seconded by a civil war and a cruel famine, and that no sooner over, but a terrible plague followed close at the heels of it;

<sup>a</sup> Tr. Poll. in vit. Æmil. p. 778. & in vit. Gall. c. 4. p. 715.

<sup>a</sup> Dionys. Epist. ad Hierarch. ib. c. 21. p. 266.



one of the most dreadful and amazing judgments which God sends upon mankind. It overran city and country, sweeping away what the fury of the late wars had left, there not having been known (saith the historian<sup>b</sup>) in any age so great a destruction of mankind. This pestilence (which some say<sup>c</sup> came first out of Ethiopia) began in the reign of Gallus and Volusian, and ever since more or less straggled over most parts of the Roman empire, and now kept its fatal residence at Alexandria, where by an impartial severity it mowed down both Gentiles and Christians, and turned the paschal solemnity (it being then the time<sup>d</sup> of Easter) into days of weeping and mourning, all places were filled with dying groans, and sorrows either for friends already dead, or those that were ready to depart, it being now, as formerly under that great Egyptian plague, and something worse, *there was a great cry in Egypt, for there was not an house where there was not only one, but many dead.* In this sad and miserable time how vastly different was the carriage of the Christians and the heathens. The Christians out of the superabundance of their kindness and charity, without any regard to their own health and life, boldly ventured into the thickest dangers, daily visiting, assisting, and ministering to their sick and infected brethren, cheerfully taking their pains and distempers upon them, and themselves expiring with them. And when many of those whom they thus attended, recovered and lived, they died themselves, as if by a prodigious and unheard of charity, they had willingly taken their diseases upon them, and died to save them from death. And these the most considerable both of clergy and people, cheerfully embracing a death that deserved a title little less than that of martyrdom. They embraced the bodies of the dead, closed their eyes, laid them out, washed and dressed them up in their funeral weeds, took them upon their shoulders, and carried them to their graves, it not being long before others did the same of-

<sup>b</sup> Zosim. Histor. l. 1. p. 547.  
Eutrop. H. Rom. l. 9. p. 1924.

<sup>c</sup> Pomp. Læt. in vit Galli. p. m. 1235.  
<sup>d</sup> Dionys. ib. c. 22. p. 268.



fices for them. The gentiles on the contrary put off all sense of humanity, when any began to fall sick, they presently cast them out, ran from their dearest friends and relations, and either left them half dead in the highways, or threw them out as soon as they were dead, dreading to fall under the same infection, which yet with all their care and diligence they could not avoid.

14. Nor were these the only troubles the good man was exercised with, he had contests of another nature that swallowed up his time and care. Sabellius, a Libyan, born at Ptolemais, a city of Pentapolis, had lately started <sup>e</sup> dangerous notions and opinions about the doctrine of the holy Trinity, affirming the Father, Son, and Holy Ghost, to be but one subsistence, one person under three several names which in the time of the Old Testament gave the law under the notion of the Father, in the New, was made man in the capacity of the Son, and descended afterwards upon the apostles in the quality of the Holy Ghost. Dionysius, as became a vigilant pastor of his flock, presently undertakes the man, and while he managed the cause with too much eagerness and fervency of disputation, he bent the stick too much the other way, asserting not only *ἰσότητα τῶν ὑποστάσεων*, <sup>f</sup> a distinction of persons, but *ἑσίας διαφορὰν*, a difference of essence, and an inequality of power and glory. For which he is severely censured by St. Basil and some of the ancients, as one of those that mainly opened the gap to those Arian impieties that after broke in upon the world. Though St. Basil <sup>g</sup> could not but so far do him right, as to say that it was not any ill meaning, but only an over-vehement desire to oppose his adversary that betrayed him into those unwary and inconsiderate assertions. Some bishops of Pentapolis, immediately took hold of this, and going over to Rome represented his dangerous errors; where the case was discussed in a synod, and letters written to Dionysius about it, who in a set apology answered for himself, and declared his sense more expli-

<sup>e</sup> Dion. Epist. ad Sex. ib. c. 6. p. 252. Niceph. l. 6. c. 26. p. 419.

<sup>f</sup> Basil. ad Magn. Philos. Epist. XLI. p. 60. <sup>g</sup> Ubi supr.

citly in this controversy, as may be seen at large in Athanasius, <sup>b</sup> who has with infinite pains vindicated our Dionysius, his predecessor, as a man sound and orthodox, and who was never condemned by the governors of the church for impious opinions, or that he held those abominable tenets which Arius broached afterwards. And certainly St. Basil might and would have passed a milder censure, had he either perused all Dionysius's writings, or remembered how much he concerned himself to clear St. Gregory of Neocaesarea, Dionysius's contemporary, from the very same charge, for which he could not but confess he had given too just occasion.

15. No sooner was this controversy a little over, but he was engaged in another. <sup>i</sup> Nepos, an Egyptian bishop lately dead (a man eminent for his constancy in the faith, his industry and skill in the holy scriptures, the many psalms and hymns he had composed, which the brethren sung in their public meetings) had not long since fallen into the error of the Millenaries, and had published books to show that the promises made in the scriptures to good men, were Ἰουδαϊστικῶς, according to the sense and opinion of the Jews to be literally understood, and that there was to be a thousand years state upon earth, wherein they were to enjoy sensual pleasures and delights. Endeavouring to make good his assertions from some passages in St. John's Revelation, styling his book Ἐλεγχὸς ἀλληγοῦντων, *A Confutation of Allegorical Expositors*. This book was greedily caught up and read by many, and advanced into that esteem and reputation, that law and prophets, and the writings of the evangelists and apostles were neglected and thrown aside, and the doctrine of this book cried up, as containing μέγα τι ἢ κεκρυμμένον μυστήριον, some great and extraordinary mystery, concealed before from the world: the more simple and unwary being taught to disband all sublime and magnificent thoughts of our Lord's glorious coming, the resurrection and final judgment, and our

<sup>b</sup> De Sentent. Dionys. tom. 1. p. 548. &c. vid. Phot. Cod. CCXXXII. col. 901.

<sup>i</sup> Euseb. ibid. c. 24. p. 270.

conformity to him in glory, and to hope for a state in the kingdom of God, wherein they should be entertained with such little and trifling, such fading and transitory things as this world does afford. Dionysius, being then in the province of the Arsenoitæ, where this opinion had prevailed so far as to draw whole churches into schism and separation, summoned the presbyters and teachers, who preached in the country villages, and as many of the people as had a mind to come, advising them that in their sermons they would publicly examine this doctrine. They presently defended themselves with this book, whereupon he began more closely to join issue with them, continuing with them three days together from morning to night, weighing and discussing the doctrines contained in it. In all which time he admired their constancy and love to truth, their great quickness and readiness of understanding, with so much order and decency, so much modesty and moderation were the discourses managed on both sides, doubts propounded, and assent yielded. For they took an especial care not pertinaciously to defend their former opinions, when once they found them to be erroneous, nor to shun any objections which on either part were made against them. As near as might be they kept to the present question, which they endeavoured to make good; but if convinced by argument that they were in the wrong, made no scruple to change their minds, and go over to the other side, with honest minds, and sincere intentions, and hearts truly devoted to God, embracing whatever was demonstrated by the holy scriptures. The issue was, that Coracion, the commander and champion of the other party, publicly promised and protested before them all, that he would not henceforth either entertain, or dispute, or discourse, or preach these opinions, being sufficiently convinced by the arguments which the other side had offered to him: all the brethren departing with mutual love, unanimity, and satisfaction. Such was the peaceable conclusion of this meeting, and less could not be expected from such pious and honest souls, such wise and regular disputers. And happy had it been for the Christian world, had all

those controversies that have disturbed the church, been managed by such prudent and orderly debates, which, as usually conducted, rather widen the breach, than heal and mend it. Dionysius, to strike the controversy dead, while his hand was in, wrote a book *concerning the Promises*, (which St. Hierom, forgetting what he had truly said elsewhere <sup>k</sup> that it was written against Nepos, tells <sup>l</sup> us was written against Irenæus, bishop of Lyons, mistaking the person probably for his opinion) in the first part whereof he stated the question, laid down his sense concerning it: in the second he treated concerning the Revelation of St. John (the main pillar and buttress of this opinion) where both by reason and the testimony of others, he <sup>m</sup> contends that it was not written by St. John, the apostle and evangelist, but by another of that name, an account of whose judgment herein we have represented in another place. .

16. The last controversy wherein he was concerned was that against Paul of Samosata, bishop of Antioch, who had <sup>n</sup> confidently vented these and such like impious *dogmata*, that there is but one person in the Godhead, that our blessed Saviour was, though a holy, yet a mere man, who came not down from heaven, but was of a mere earthly extract and original, in whom the Word (which he made not any thing distinct from the Father) did sometimes reside, and sometimes depart from him, with abundance of the like wicked and senseless propositions. Besides all which he was infinitely obnoxious in his morals (as few men but serve the design of some lust by schism and bad opinions) covetous without any bounds, heaping up a vast estate (though born a poor man's son) partly by fraud and sacrilege, partly by cruel and unjust vexations of his brethren, partly by fomenting differences, and taking bribes to assist the weaker party. ° Proud and vainglorious he was beyond all measure, affecting pomp and

<sup>k</sup> Descript. in Dionys.      <sup>l</sup> Præfat. in l. 18. Com. in Esa. p. 242. T 5.  
<sup>m</sup> Antiq. Apost. Life of St. John, n. 14.      <sup>n</sup> Euseb. ubi supr. c. 27. p. 277, 281. Epiph. Hæres. LXV. p. 262. Athanas. de Synod. Arim. & Schæuc. p. 920. Niceph. l. 6. c. 27. p. 420.      ° Epist. Synod. II. Antioch. ap: Euseb. ib. c. 30. p. 280. &c.

train, and secular power, and rather to be styled a temporal prince than a bishop, going through the streets and all public places in solemn state with persons walking before him, and crowds of people following after him. In the church he caused to be erected a throne higher than ordinary, and a place which he called *Secretum*, after the manner of civil magistrates, who, in the inner part of the *prætorium*, had a place railed in, with curtains hung before it, where they sat to hear causes. He was wont to clap his hand upon his thigh, and to stamp with his feet upon the bench, frowning upon, and reproaching those, who did not theatrically shout and make a noise while he was discoursing to them, wherein he used also to reflect upon his predecessors and the most eminent persons that had been before him, with all imaginable scorn and petulance, magnifying himself as far beyond them. The hymns that were ordinarily sung in honour of our Lord, he abolished as late and novel, and instead thereof taught some of his proselyted females, upon the Easter solemnity to chant out some which he had composed in his own commendation, to the horror and astonishment of all that heard them, procuring the bishops and presbyters of the neighbouring parts to publish the same things of him in their sermons to the people, some of his proselytes not sticking to affirm, that he was an angel come down from heaven. All which he was so far from controlling, that he highly encouraged them, and heard them himself not only with patience but delight. He was moreover vehemently suspected of incontinency, maintaining *κουράριαι γυναῖκες*, *subintroduced women* in his house, and some of them persons of exquisite beauty, contrary to the canons of the church, and to the great scandal of religion. And that he might not be much reproached by those that were about him, he endeavoured to debauch his clergy, conniving at their vices and irregularities, and corrupting others with pensions, and whom he could not prevail with by evil arts, he awed by power, and his mighty interest in the princes and great ones of those parts, so that they were forced with sadness to bewail at home what they durst not publish and declare abroad.

17. To rectify these enormities most of the chief bishops of the east resolved to meet in a synod at <sup>p</sup> Antioch, to which they earnestly invited our Dionysius. But, alas, age and infirmities had rendered him incapable of such a journey, and had given him a writ of ease, upon which account he begged to be excused from it. But that he might not be wanting in what he could, he sent letters, wherein he declared his sense and opinion of those matters, and in his epistle to the church of Antioch, to show his resentment of the thing, he not only wrote not to the man, but gave him not so much as the civility of a salutation. In this synod the crafty fox hid his head, dissembling his sentiments, and palliating his disorders, and confessing and recanting what he was not able to conceal, so that for the present he still continued in his place. How he was afterwards discovered and laid open, convicted, condemned, and deposed in another synod in that city, and Domnus substituted in his room; how he refused to submit to the sentence of the council, and for some time maintained his station by the power of Zenobia, a queen in those parts, and a Jewish proselyte, whose favour he had courted and obtained; and how at last upon the bishops' appeal he was turned out, and the synodical decree executed by the immediate order of the emperor Valerian, is without the limits of my business to inquire.

18. A little after this first synod at Antioch died our St. Denys in the twelfth year of <sup>a</sup> Gallienus, *Ann.* 265, when he had sitten seventeen years bishop of Alexandria, dying probably the same year and on the same day with St. Gregory Thaumaturgus, whose memories are accordingly celebrated September 17, in the calendar of the Roman church. His memory was continued at Alexandria (as we learn from <sup>r</sup> Epiphanius) by a church dedicated to him, but flourished much more in the incomparable virtues of his past life, and those excellent writings he left behind him, which mainly consisted of vast numbers of epistles; and it is probable all his

<sup>p</sup> Euseb. ib. c. 27. p. 277. & c. 30. p. 279.  
<sup>r</sup> Hæres. LXIX. p. 311.

<sup>q</sup> Vid. ib. c. 28. p. 278.

writings were nothing else, his larger tracts being written in the nature of epistles. Which, were they still extant. instead of those little fragments preserved by Eusebius, besides other advantages, they would probably furnish us with the most material transactions of the Christian world in those times, than which in those early ages there was not a more active and busy period of the church.

HIS WRITINGS,

*Whereof some fragments only are now extant.*

Liber de Pœnitentia ad Cononem Episcopum Hermapolitanum.

Libellus de Martyrio ad Originem.

De Promissionibus adversus Nepotem Libri II.

Ad Dionisium Romanum adversus Sabellium, Libri IV.

Ad Timotheum Libri de Natura.

De Tentationibus Liber ad Euphran.

Commentarius in primam partem Ecclesiastis.

Epistola ad Cornelium Episcopum Romanum.

Epistola ad Stephanum Episcop. Rom. de Baptismo.

Ad Sixtum Papam de Baptismo Epistolæ III.

Adversus Germanum Episc. Epistola.

Epistola ad Fabium Antiochiæ Episc.

Epistola ad Novatianum de Schismate.

Epistola de Pœnitentia ad Fratres per Ægyptum constitutos.

Ad gregem suum Alexandrinum Epistola objurgatoria.

Epistola ad Laodiceños.

Epistola ad Armenios de Pœnitentia.

Epistola ad Romanos *διακοινὴ*.

Alia ad eosdem de Pace & Pœnitent.

Ad Confessores Novatianos Romæ Epistolæ III.

Ad Philemonem Presbyterum Romanum de Baptismo.

Epistola itidem ad Dionysium Presbyterum Rom. de Baptismo.

Epistola suo & Ecclesiæ suæ nomine ad Sixtum & Eccl. Rom. de eadem re.

Ad Dionysium Romanum de Luciano Epistola.

Epistola ad Hermammonem.

Epistola ad Domitium & Dydymum.

Epistola ad Compresbyteros Alexand.

Epistola ad Hieracem Episc. Ægyptiac.

Epistola de Sabbato.

Epistola de Mortalitate.

De Exercitatione Epistola.

Epistola ad Ammonem Ber-  
nenicensem Episcopum, con-  
tra Sabellium.

Alia ad Telesphorum.

Ad Euphranorem alia.

Ad Ammonem & Euporum  
Epistola.

Ad Basilidem Episcopum Pen-  
tapolit,

Epistolæ plures. Ex his super-  
est Epistola Canonica de  
diversis Capitibus. Extat  
Gr. L. Tom. 1. Concil. &  
alibi cum Commentario Bal-  
samonis.

Epistolæ Ἐπετασμαὶ, seu Pascha-  
les plurimæ.

Epistola ad Ecclesiam Anti-  
ochenam adversus Paulum  
Samosatenum.

Doubtful, or rather Suppositi-  
tious.

Epistola ad Paulum Samosa-  
tenum Gr. L. Concil. Tom.  
1.

Responsiones ad Pauli Samo-  
teni decem Quæstiones,  
Gr. L. ibid.



**A**

**CHRONOLOGICAL TABLE**

**OF THE**

**THREE FIRST AGES**

**OF THE**

**CHRISTIAN CHURCH.**

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# A CHRONOLOGICAL TABLE.

Ann. Chr.	Roman emperors.	Consuls.	Ecclesiastical Affairs.
1	Augusti. 43	C. Julius Cæsar Vipsania- nus. L. Æmil. Paulus.	Our Lord's circumcision : His being presented in the temple. His flight into Egypt. The massacre of the infants at Bethlehem. The death of Herod about the time of the passover.
2	44	P. Vinicius Nepos. P. Alphinius Varus.	Archelaus declared Te- trarch of Judæa.
3	45	L. Ælius Lamia.  L. Servilius Geminus.	In the beginning of this (or rather the end of the foregoing year) our Lord returned out of Egypt. His education and abode at Nazareth.
4	46	Sex. Ælius Catua. C. Sentius Saturninus.	Augustus refuses the title of Lord,
5	47	L. Valerius Messala. Cn. Cornelius Cinna.	Great earthquakes hap- pened. Tiber overflows. An eclipse of the sun, March 28.
6	48	M. Æmil. Lepidus. L. Arruntius Nepos.	About this time the Jews and Samaritans accused Ar- chelaus to Augustus, who ban- ished him to Vein in France.
7	49	A. Licinius Nerva. Q. Cec. Metellus Creticus.	
8	50	M. Furius Camillus. S. Nonius Quinctilianus.	
9	51	Q. Sulp. Camerinus. C. Poppæus Sabinus.	
10	52	P. Corn. Dolabella. C. Junius Salanus.	
11	53	M. Æmil. Lepidus.  T. Statilius Taurus.	The Jews taxed by Quiri- nus the Roman governor. In those days rose up Judas of Galilee, and drew away much people after him. He is slain, and his two sons crucified.

Our Lord is generally supposed to have been born *December XXV*, six days before the commencement of the common *Æra. Ann. Augusti Impi. XLII*. For though in strictness the *XLII. year of August. ended Nov.*

Ann. Chr.	Roman emperors.	Consuls.	Ecclesiastical Affairs.
12	54	T. Germanicus Cæsar. C. Fonteius Capito.	By occasion of the pass- over our Lord goes up with his parents to Jerusalem, and there disputes with the rabins in the temple.
13	55	C. Silius Nepos. L. Munacius Plancus.	Augustus solemnly makes his will, and lays it up with the vestal virgins.
14	56 Tibe- rius ab Aug. 19. } <sub>1</sub>	Sex. Pompeius Nepos. Sex. Apuleius Nepos.	Augustus dies, and is in- terred with great funeral honours. Serv. Numerius affirms upon his oath, that he saw him ascend into hea- ven.
15	1 2	Drusus J. Cæsar. C. Norbanus Flaccus.	
16	2 3	T. Statil. Sesenna. L. Scribonius Libo.	The magicians and ma- thematicians banished Rome by Tiberius.
17	3 4	C. Cælius Rufus. L. Pomponius Flaccus.	
18	4 5	Cl. Tib. Nero III. D. German. Cæsar II.	
19	5 6	M. Junius Silanus. L. Norbanus Balbus.	Josephus called Caiaphas made high priest of the Jews by the favour of Valerius Gratus the Roman governor.
20	6 7	L. Valerius Messala. M. Aurelius Cotta.	
21	7 8	Cl. Tib. Nero IV. Drusus J. Cæsar II.	
22	8 9	C. Sulpicius Galba. D. Haterius Agrippa.	
23	9 10	C. Asinius Pollio. C. Antistius Vetus.	
24	10 11	Sex. Cornel. Cethegus. L. Vitellius Varro.	
25	11 12	Cossus Cornel. Lentulus. M. Asinius Agrippa.	Towards the end of this year Pontius Pilate is sent to be procurator of Judea.
26	12 13	Cn. Cornel. Lentulus. Gæt. C. Calvisius Sabinus.	Pilate commands the Ro- man standards with the image of Tiberius upon them to be brought into the tem- ple to the great offence of the Jews.

XXVII. (accounting his reign from his entering upon the *Triumvirate*) yet seeing the civil Roman year expired not till the last of *Decemb.* it may be said to extend all that time. His XLIII. year in common reckon-  
ing, and the first year of the vulgar *Æra* of our Lord commencing *Jan. 1*  
when the Romans began their year and the new consuls took place.

# A CHRONOLOGICAL TABLE.

521

Ann. Chr.	Roman emperors.	Consuls.	Ecclesiastical Affairs.
27	13	M. Licinius Crassus.	Herod Antipas putting away the daughter of Aretas king of Arabia, marries Herodias, his brother Philip's wife.
	14	L. Calphurnius Piso.	
28	14	Ap. Junius Silanus.	Joseph our Lord's reputed father is by some said to de- cease this year.
	15	P. Silius Nerva.	
29	15	C. Rubellius } Gemini.	John the Baptist begins to preach and baptize, (proba- bly) about mid-summer, or as B. Usher thinks, Oct. 19.
	16	C. Fusius.	
30	16	C. Cassius Longinus.	Our Lord baptized Jan. 6. having completed the 29th year of his age, and 13 days. His first passover April 6.
	17	M. Vinucius Quartinus.	
31	17	Tiber. Nero Cæsar, V.	His second passover, March 28. His cure of the paralytic at the pool of Bethesda. His sending out the 12 apostles. John the Baptist behead- ed.
	18	L. Ælius Sejanus.	
32	18	Cn. Domitius Ænobar- bus.	The third passover, April 14. 4000 fed with 7 loaves. Christ's transfiguration.... The LXX. disciples sent out. Zachæus converted. Bartimæus cured of his blindness.
	19	A. Vitellius Nepos. Suff. M. Fur. Camill9 Scrib.	
33	19	Ser. Sulpit. Galba.	Lazarus raised. Our Lord's triumphant entry in- to Jerusalem. The Lord's supper instituted. The fourth passover. Our Lord apprehended, arraigned crucified April 3, rises aga- and ascends into heaven. The 7 deacons chosen. St. Stephen stoned, Dec.
	20	L. Cornelius Sylla.	
34	20	P. Fabius Persicus.	The persecution follow- ing St. Stephen's death. St. Philip's preaching Samaria. His conver- and baptizing the Eunuchs. Peter and John return Jerusalem.
	21	L. Vitellius Nepos.	

<b>Ann. Chr.</b>	<b>Roman emperors.</b>	<b>Consuls.</b>	<b>Ecclesiastical Affairs.</b>
35	Tiber. 21	C. Cestius Gallus Camerinus.	St. Paul converted, Jan. 25.
	22	M. Servilius Rufus.	St. Peter visits the churches. Jonathan the son of Annas made high priest. Many favours conferred upon the Jews by Vitellius.
36	22	Q. Plautius Plautianus. al. Lælianus.	Peter's vision. Cornelius's conversion.
	23	Sex. Papinius Gallienus.	Peter accused for his converse with the Gentiles at his return to Jerusalem.
37	23	Cn. Acerronius Proculus.	St. Paul comes to Jerusalem, and after 15 days is by revelation commanded to depart thence. He goes for Tarsus.
	24 Caligula a Mart. 16. } 1	C. Pontius Nigrinus.	
38	1	C. Cæsar Caligula. II.	A cruel persecution raised against the Jews at Alexandria, by Flaccus the præfect of Egypt.
	2	L. Apronius Cæsianus.	
39	2	M. Aquilius Julianus.	Pontius Pilate lays violent hands upon himself.
	3	P. Nonius Asprenas.	The great increase of the church of Antioch. The believers first called Christians there.
40	3	C. Cæsar Caligula III. Suff. L. Gellius Publicola.	Caligula commands Petronius to set up his statue in the temple at Jerusalem: but at the great instance of the Jews it is deferred.
	4	M. Cocceius Nerva.	
41	4	C. Cæsar Caligula IV. Suff. Q. Pompon. Secundus.	St. James the great, the apostle, beheaded by the command of Herod. Peter delivered out of prison.
	1 Claudius a 1 Feb. } 1	Cn. Sentius Saturninus.	
42	1	Tib. Claudius Imp. II.	Barnabas and Paul set forward in their preaching of the gospel. They plant the Christian faith in Seleucia, Cyprus, and other places.
	2	C. Licinius Cæcina Largus.	
43	2	T. Claudius Imp. III.	Claudius abrogates many of the Roman festivals. Elion is made high priest of the Jews in the room of Matthias the son of Ananus deposed.
	3	L. Vitellius II.	

Ann. Chr.	Roman emperors.	Consuls.	Ecclesiastical Affairs.
44	Claudii 3 4	L. Q. Crispinus II. T. Statilius Taurus.	Herod dies, being immediately struck by an angel for his pride and ambition.
45	4 5	M. Vicinius Quartinus. M. Statilius Corvinus.	The blessed virgin said by some to die this year, by others three years after. The apostles disperse themselves to preach the gospel to the several provinces of the Gentile world.
46	5 6	C. Valerius Asiaticus. M. Valerius Messala.	Paul and Barnabas preach at Lystra : Paul stoned there. Their return to Antioch.
47	6 7	T. Claudius Imp. IV. L. Vitellius III.	30,000 of the Jews, raising a tumult in the feast of unleavened bread, slain by Ventidius Cumanus, procurator of Judea.
48	7 8	A. Vitellius postea Imp. L. Vipsanius Poplicola.	A council holden by the apostles and others at Jerusalem, to determine the controversy about legal rites. The decrees of the synod sent to the churches.
49	8 9	Cn. Pompeius Gallus. Q. Verannius Lætus.	Barnabas preaches the gospel in Cyprus : St. Paul in Syria, Cilicia, &c. The Jews banished Rome by the edict of Claudius.
50	9 10	C. Antistius Vetus. M. Sullius Rufus Nervilianus.	St. Paul having travelled through Macedonia, comes to Athens, disputes with the philosophers, converts Dionysius the Areopagite, and thence passeth to Corinth, where he resides 18 months.
51	10 11	T. Claudius Imp. V. Ser. Cornelius Orfilus.	St. Paul continues at Corinth, where he meets with Aquila and Priscilla not long before banished Rome by the decree of Claudius. Hence he writes to the Thessalonians.
52	11 12	P. Cornelius Sylla Faustus. L. Salvius Otho Titianus.	St. Paul departs from Corinth, passes to Ephesus, thence to Jerusalem, and returns back to Ephesus.

Ann. Chr.	Roman emperors.	Consuls.	Ecclesiastical Affairs.
53	Claudii 12 13	D. Junius Silanus. Q. Haterius Antoninus.	He preaches and disputes daily in the school of Tyrannus, convinces the Jews, and converts great numbers to the faith.
54	13 14 Nero a } 13 Oct. }	M. Asinius Marcellus. M. Acilius Aviola.	St. Paul fights with beasts, i. e. men of evil and brutish manners at Ephesus. He preaches there still, and in the parts thereabouts.
55	1 2	Nero Claudius Imp. L. Antistius Vetus.	St. Paul's departure from Ephesus. He passes through Macedonia and Greece, and gathers contribution for the saints of Jerusalem.
56	2 3	Q. Volusius Saturninus. P. Cornelius Scipio.	St. Paul comes to Jerusalem, and is apprehended in the temple, and secured in the castle. His imprisonment at Cæsarea, and arraignment before Felix the Roman governor.
57	3 4	Nero Claud. Imp. II. L. Calpurnius Piso.	St. Paul kept prisoner at Cæsarea under Felix.
58	4 5	Nero Cl. Imp. III. M. Valerius Messala.	St. Paul's arrignment before Festus. He is sent to Rome, where he arrives about the end of this, or the beginning of the following year.*
59	5 6	C. Vipsanius Poplicola. al. Apronianus. C. Fonteius Capito.	St. Paul's free imprisonment at Rome. He writes his epistles to the Ephesians, Colossians, Philippians, to Timothy and Philemon.
60	6 7	Nero Cl. Imp. IV. Cossus Cornellus Lentulus.	About the latter end of this year St. Paul is set at liberty, and before his departure out of Italy, writes his epistle to the Hebrews.

\* The time of St. Paul's being sent to Rome, depends upon Festus's coming into Judea to succeed in the room of Felix: which though it cannot be precisely determined, yet plain it is, that it must be while Pallas (Felix's brother, by whose mediation with the emperor, Felix at his return had his life spared when accused by the Jews for his mal-administration) was yet in some favour with Nero, wherein he was declining some time before, and from which he seems wholly to have fallen upon Agrippina's death (upon whose interest he stood at court) who was slain Neron. V. *Ann. Chr.* LIX. Pallas himself being poisoned, Neron. VIII. *Ann.* LXII.



Ann. Chr.	Roman emperor.	Consuls.	Ecclesiastical Affairs.
61	Neronis 7. 8	C. Cæsonius Pætus. C. Petronius Turpilianus al. Sabinus.	St. Paul now released, travels for the propagation of the gospel especially in the western parts, <i>ἐπὶ τὸ τίγμα τ' ἀύστου ἰλθόν</i> , Clem. Rom. Ep. ad Corinth. p. 8. proba- bly into Spain, or Britain.
62	8 9	P. Marius Celsus. L. Asinius Gallus. <i>Suff.</i> Seneca & Trebel- lius.	St. James the less, the brother of our Lord and bi- shop of Jerusalem, thrown by the Jews from the Tem- ple, and knocked on the head with a fuller's club.
63	9 10	L. Memmius Regulus. Paulus Virginius Rufus.	Simeon chosen by St. James his successor in the see of Jerusalem. Anianus succeeds St. Mark in the bishopric of Alexan- dria. Euseb. Chron.
64	10 11	C. Lecanius Bassus. M. Licinius Crassus Frugi.	Nero burns the city of Rome, and to wipe off the odium from himself, char- ges it upon the Christians, and raises the first persecu- tion against them under that pretext.
65	11 12	P. Silius Nerva. C. Julius Atticus Vesti- nus. <i>Suff.</i> Anicius Cerealis.	* St. Peter and Paul suf- fer martyrdom at Rome. Several prodigies at Jeru- salem foreshow the destruc- tion of that church and state.
66	12 13	C. Suetonius Paulinus. L. Pontius Telesinus.	Nero residing in Achaia, commits the management of the war against the Jews to Vespasian.
67	13 14	L. Fonteius Capito. C. Julius Rufus.	Vespasian carries on the war with great diligence and success. Josephus is taken priso- ner.
68	Galba a } Jun. 10. } <sup>1</sup>	C. Silius Italicus. M. Galerius Trachalus Turpilianus.	Phanassus the son of Sa- muel the last High Priest of the Jews.

\* Some of the most learned Chronologists of the Roman church place the martyrdom of these two great Apostles two years later, viz. *Ann. Chr.* LXVII. which if any like better, I will not contend, the persecution probably extending to the last of Nero, though it seems most probable that they should suffer about the beginning of it.

Ann. Chr.	Roman emperor.	Consuls.	Ecclesiastical Affairs.
69	Otho a Jan. 15. Vitellius ab April 30. Vespasianus a 1 Julii.	Ser. Sulpitius Galba Imp. II. T. Vinus Rufinus. <i>al.</i> Crispinianus.	Vespasian being proclaimed emperor, leaves Judea, goes to Alexandria, and thence for Rome.
70		1 Fl. Vespasianus Imp. II. 2 T. Vespasianus Cæsar.	Titus remanded by Vespasian to prosecute the Jewish war. Jerusalem besieged, taken, sacked, and burnt. 1100000 of the Jews perish, 97000 taken prisoners.
71		2 Imp. Vespasianus III. 3 M. Cocceius Nervæ, postea Imper.	The Jewish nobility, and the spoils of the temple carried in triumph to Rome. St. Bartholomew the Apostle said to be martyred this, by others, the following year.
72		3 Imp. Vespasianus IV. 4 T. Vespasianus Cæsar II.	Ebion, so called from an affected poverty, born at Cocaba a village in Basanitis, and Cerinthus noted heretics, begin more openly to show themselves about this time.
73		4 Fl. Domitianus. 5 M. Valerius Messalinus.	St. Thomas slain at Malapoor in India. St. Martialis at Ravenna in Italy.
74		5 Imp. Vespasianus V. 6 T. Vespasianus III.	The last census made at Rome: several very aged persons then noted, mentioned by Pliny, lib. 7. c. 49. Justifying the great age of several Ecclesiastic persons of those times.
75		6 Imp. Vespasianus VI. Tit. Vespasianus IV. 7 Suff. Domitianus IV.	The Temple of Peace dedicated by Vespasian, and the Jewish spoils laid up in it.
76		7 Imp. Vespasianus VII. Tit. Vespasianus V. 8 Suff. Domitianus V.	
77		8 Imp. Vespasianus VIII. Tit. Vespasianus VI. 9 Suff. Domitianus VI.	Lanus bishop of the church of the Gentile Christians at Rome suffers martyrdom, having sat 12 years, four months, and twelve days: though others allow but 11 years, 2 months, and 23 days.

Ann. Chr.	Roman emperors.	Consuls.	Ecclesiastical Affairs.
78	Vespasian 9 10	L. Ceionius Commodus Verus. C. Cornelius Priscus.	Antipas a faithful martyr slain at Pergamus. Onuphr. by others referred to Ann 98.
79	Titus a } June 24. } 10	Imp. Vespasianus IX. Tit. Vespasianus VII.	A great eruption of Vesuvius: in the over-curious search whereof Pliny the elder perished the following year.
80	1 2	Titus Vespas. Imp. VIII. Fl. Domitianus VII.	Titus commands Josephus's history of the Jewish war to be laid up in the library at Rome.
81	2 3 Domit. a } Sep. 13. } 1	M. Plautius Sylvanus. M. Annius Verus Pollio.	
82	1 2	Domitianus Imp. VIII. T. Flavius Sabinus.	
83	2 3	Imp. Domitianus IX. T. Virginus Rufus. II.	Domitian banishes the philosophers out of Rome and Italy, and severely punishes the incest of the Vestal virgins.
84	3 4	Imp. Domitianus X. Ap. Junius Sabinus.	
85	4 5	Imp. Domitianus XI. T. Aurelius Fulvus.	Anianus St. Mark's successor in the bishopric of Alexandria, dies and is succeeded by Avilius.
86	5 6	Imp. Domitianus XII. Ser. Cornelius Dolabella.	
87	6 7	Imp. Domitianus XIII. A. Volusius Saturninus.	Domitian assumes divine honours, commanding himself to be styled Lord and God.
88	7 8	Imp. Domitianus XIV. M. Minucius Rufus.	
89	8 9	T. Aurelius Fulvus. A. Sempronius Atratinus.	Philosophers and Mathematicians again banished out of Rome.
90	9 10	Imp. Domitianus XV. M. Cocceius Nerva II.	Apollonius Tyaneus the famous magician, set up by the Gentiles as rival to our Saviour, is brought before Domitian, shows tricks of magic, and is said immediately to vanish out of his sight. The second persecution.

Ann. Chr.	Roman emperors.	Consuls.	Eccelesiastical Affairs.
91	Domit. 10	M. Ulpus Trajanus.	* Cletus bishop of Rome martyred this (if not rather the foregoing) year, April 26, he is succeeded by Clemens, May 16.
	11	M. Acilius Glabrio.	
92	11	Imp. Domitianus XVI.	About this time St. John is supposed to be sent by the Proconsul of Asia to Rome, and by Domitian to have been put into a vessel of hot oil, and then banished into Patmos.
	12	A. Volusius Saturninus II	
93	12	Sex. Pompeius Collega.	
	13	Cornelius Priscus.	
94	13	L. Nonius Asprenas Torquatus.	St. John writes his Book of Revelations. Josephus finishes his books of Jewish Antiquities.
	14	M. Arricinius Clemens.	
95	14	Imp. Domitianus XVII.	Fl. Clemens, Domitian's cousin-german and consul with him this year, put to death for being a christian. His wife Fl. Domitilla, Domitian's niece, banished for the same cause.
	15	T. Flavius Clemens Mart.	
96	15	C. Fulvius Valens.	Nerva revoking the acts of Domitian, St. John is released of his banishment, and returns to Ephesus.
	16	C. Antistius Vetus	
97	1	Coc. Nerva Imp. III.	St. John (this year probably after solemn preparation writes his gospel at the earnest request of the Asian Churches.
		T. Virginius Rufus III.	
	2	Suff. C. Cornelius Tacitus, historicus.	
98	2	Imp. Nerva IV.	Avilus dying, Cerdo succeeds in the see of Alexandria. St. Clemens bishop of Rome is banished, and condemned to the marble quarries in the Taurica Chersonesus.
		M. Ulpus Trajanus II.	
99	1	C. Sosius Senecio II.	
		A. Cornelius Palma.	

\* This Cletus is by the Greeks, and that with greatest probability, made the same with Anacletus, which breeds a great difference in their account of years. But because the account of the Greeks is not so clear and smooth, we have chosen, in assigning the times of the Bishops of Rome, to follow the writers of that church.

# A CHRONOLOGICAL TABLE.

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Chr.	Roman emperors.	Consuls.	Ecclesiastical Affairs.
100	Trajan. 2	Imp. Trajanus III. M. Cornelius Fronto III.	St. John dies, and is buried at Ephesus. St. Clemens of Rome is thrown into the sea, with an anchor tied about his neck, November 9, having been sole bishop of Rome 9 years, 11 months and 12 days.
	3	Suff. Plinius Junior.	
101	3	Imp. Trajanus IV.	Anacletus (according to the computation of the church of Rome) succeeds in that see, April 3.
	4	Sex. Articuleius Paetus.	
102	4	C. Sosius Senecio III.	
	5	L. Licinius Sura.	
103	5	Imp. Trajanus V.	Exai, a false prophet, author of a new sect, arises, Epiph. Haeres. 19.
	6	L. Appius Maximus.	
104	6	L. Licinius Sura II.	
	7	P. Neratius Marcellus.	
105	7	T. Julius Candidus.	Barsimaeus bishop of Edessa suffers martyrdom; others place it, Ann. 109.
	8	A. Julius Quadratus.	
106	8	L. Ceionius Commodus Verus.	The Greek Menology mentions 11000 Christian Soldiers banished by Trajan into Armenia, and that 10000 of them were crucified upon Mount Ararat.
	9	L. Tullius Cerealis.	
107	9	C. Sosius Senecio IV.	The third persecution wherein Simeon bishop of Jerusalem is crucified in the 120th year of his age. Ignatius bishop of Antioch condemned, and sent to Rome to be thrown to wild Beasts.
	10	L. Licinius Sura III.	
108	10	Ap. Annius Trebonius Gallus.	Ignatius's bones are conveyed back to Antioch, and there solemnly interred.
	11	M. Atilius Bradua.	
109	11	A. Cornel. Palma II.	Onesimus, St. Paul's disciple, whom the martyrologies make bishop of Ephesus, stoned at Rome, Feb. 16.
	12	C. Calvisius Tullus II.	Primus made bishop of Alexandria.
110	12	Clodius Crispinus.	Euaristus succeeds Anacletus bishop of Rome, though the Greeks, who makes Cletus and Anacletus the same person, make him immediately to follow Clemens.
	13	Solenus Orfilus Hasta.	

Ann. Chr.	Roman emperors.	Censors.	Eccelesiastical Affairs.
111	Trajan 13 14	L. Calpurnius Piso. Vettius Rusticus Bolanus	Justus dying Zacchæus succeeds in the see of Jerusalem.
112	14 15	Imp. Trajanus VI. C. Julius Africanus.	
113	15 16	L. Publius Ceisus. C. Clodius Crispinus.	
114	16 17	Q. Ninnius Hasta. P. Manlius Vopiscus.	
115	17 18	M. Valerius Messala. <i>vel ut al.</i> Adrianus & Salinator. C. Popilius Carus Peto.	The Jews at Alexandria, and about Cyrene in Egypt rebel, who are slain in great numbers.
116	18 III	Æmilius Ælianus. L. Antistius Vetus.	Papias bishop of Hierapolis sets on foot the Millennarian doctrine.
117	19 20 Adrianus ab. Aug. 9	Quinctius Niger. T. Vipsanius Apronianus.	
118	1 2	Imp. Adrianus II. T. Claudius Fuscus.	The fourth persecution raised against the Christians, reenforcing that which had been set on foot by Trajan.
119	2 3	Imp. Adrianus III. Q. Junius Rusticus.	Pope Evarestus martyred. He sat 9 years, 3 months, 10 days. He was succeeded by Alexander a Roman. Justus made bishop of Alexandria.
120	3 4	L. Catilius Severus. T. Aurelius Fulvus, <i>postea</i> Imp. Antoninus.	The Christians severely prosecuted at Rome, whereof many martyrs, and more driven to hide themselves in the Cryptæ and Cœmeteria under ground.
121	4 5	M. Annius Verus II. L. Angur.	A great tumult at Alexandria about the idol Apis found there.
122	5 6	M. Acilius Aviola. Corellius Pansa.	The persecution rages in Asia, under the government of Arrius Antoninus the Proconsul.
123	6 7	Q. Arrius Paetinus. C. Ventidius Apronianus.	Adrian comes to Athens, and is initiated in the Eleusinian mysteries. Quadratus bishop of Athens, and Aristides present apologies to the emperor in behalf of the Christians.

Ann. Chr.	Roman emperors.	Consuls.	Ecclesiastical Affairs.
124	Adrian. 7	M. Acilius Glabrio.	Serenius Granianus writes to the emperor in favour of the Christians, by whose rescript to M. Fundanus Proconsul of Asia (Granianus's successor) the proceedings against them are mitigated.
	8	C. Bellicius Torquatus.	
125	8	P. Cornelius Scipio Asiaticus II.	
	9	Q. Vettius Aquilinus.	
126	9	Vespronius Candidus Verus II.	Adrian revisits Athens, finishes and dedicates the temple of Jupiter Olympius, and an altar to himself.
	10	Ambiguus Bibulus. al. M. Loll. Pedius. Q. Jun. Lepidus.	
127	10	Gallicanus.	
	11	C. Caelius Titianus.	
128	11	L. Nonius Asprenas Torquatus.	Aquila, a kinsman of the emperors, first turns Christian, then apostatizing to Judaism, translates the Old Testament into Greek.
	12	M. Annius Libo.	
129	12	Q. Juventius Celsus.	
	13	Q. Julius Balbus.	
130	13	Q. Fabius Catullinus.	Ælius Adrianus having repaired Jerusalem, calls it after his own name, Ælia. The martyrdom of Alexander bishop of Rome, after he had sat 10 years, five months 20 days, to whom succeeded Sixtus a Roman.
	14	M. Flavius Aper.	
131	14	Ser. Octavius Laenas Pontianus.	Hymenæus made bishop of Alexandria, being the 6th bishop of that see.
	15	M. Antonius Rufinus.	
132	15	Sentius Augurinus.	The Jews rebel against the Romans under the conduct of Barchochab an impostor. Justin Martyr converted to Christianity about this time, or it may be, the following year.
	16	Arrius Severianus.	
133	16	Hiberus.	The Jews dispersed and overcome by the prudent arts of Julius Severus the Roman general, though not fully suppressed till the following year, when Barchochab was executed.
	17	Jul. Silanus Sisenna.	

## A CHRONOLOGICAL TABLE.

Ann. Chr.	Roman emperor.	Consuls.	Ecclesiastical Affairs.
134	Adrian 17 18	C. Julius Servilius Ursus Soverianus. C. Vibius Juventius Ve- rus.	Basilides the Haeresiarch makes himself famous at Alexandria.
135	18 19	Pompeianus Lupercus. L. Junius Atticus Acili- anus.	Marcus, the first of the Gentile converts, made bi- shop of Jerusalem, all hith- erto having been of the cir- cumcision.
136	19 20	L. Ceionius Commodus Verus. Sex. Vetulenus Pompe- ianus.	Getulius, Amantius, Ce- realis, and several others suffer martyrdom.
137	20 21	L. Ælius Verus Cæsar II. P. Cælius Balbinus Vibullius Pius.	Philegon the Trallian, for- merly servant to the empe- ror Adrian here ends his book of Olympiads. Olym. 229. An. 1.
138	21 Antoninus Pius Jul. 10 1	Sulpicius Camerinus. Quinct. Niger Magnus.	
139	1 2	Imp. Antoninus Pius II. Bruttius Præsens.	
140	3 6	Imp. Anton. Pius III. M. Aurelius Cæsar.	Upon Sixtus's martyr- dom Telesphorus is chosen bishop of Rome, according to the Roman account. J. Martyr presents his first (usually put second) apology for the Christians.
141	3 4	M. Peducaus Syloga Priscinus. T. Hoenius Severus.	
142	4 5	L. Cuspius Rufinus. L. Statius Quadratus.	About this time the most absurd and senseless here- tics, the Ophitæ Cainitæ, and Sethiani arise.
143	5 6	C. Bellicius Torquatus. T. Claudius Atticus Herodes.	
144	6 7	Lollianus Avitus, C. Gavius Maximus.	Eumenes or Hymenæus bishop of Alexandria dies, Marcus the seventh bishop of that see succeeds. Valentinus the heretic ap- pears.
145	7 8	Imp. Anton. Pius IV. M. Aurelius Caesar II.	



Ann. Chr.	Roman emperors.	Consuls.	Ecclesiastical Affairs.
146	Antonini Pii. 8	Sex. Erucius Clarus II.	Marcion after his frequent recantations, again lapses into heresy, which he propagates more industriously than before.
	9	Cn. Claudius Severus.	
147	9	M. Valerius Largus.	
	10	M. Valerius Messalinus.	
148	10	C. Bellicius Torquatus II.	
	11	M. Salvius Julianus II.	
149	11	Ser. Cornelius Scipio Orfitus.	Celadion succeeds as the eighth bishop of Alexandria.
	12	Q. Nonius Priscus.	
150	12	Romulus Gallicanus.	
	13	Antistius Vetus.	
151	13	Sex. Quinctilius Gordianus.	
	14	Sex. Quinct. Maximus.	
152	14	Sex. Acilius Glabrio.	Pope Telesphorus martyred, having sat 11 years, 9 months, 3 days. Petav. &c. Hyginus succeeds.
	15	C. Valerius Omellus Varianus.	
153	15	Bruttius Præsens II.	
	16	M. Antonius Rufinus.	
154	16	L. Aurelius Cæsar.	* Anicetus according to the account of the Greeks, succeeds about this time in the see of Rome, not long after which St. Polycarp comes thither : and this no doubt much truer than the computation of the church of Rome.
	17	Sextilius Lateranus.	
155	17	C. Julius Severus.	
	18	M. Rufinus Sabinianus.	
156	18	Plautius Sylvanus.	Pope Hyginus martyred, after he had sitten 4 years, wanting two days, to whom Pius succeeds. Petav. Ricciol. Briet. &c.
	19	Sentius Augurinus.	
157	19	Barbatus.	
	20	Regulus.	
168	20	Q. Fl. Tertullus.	
	21	Licinius Sacerdos.	

\* In the catalogue of the bishops of Rome recorded by Optatus and St. Augustin, Anicetus is set before Pius : according to which account Anicetus's succession in that see, and consequently Polycarp's coming to Rome, must be placed fifteen years sooner. See the life of St. Polycarp, Num. IV,

## A CHRONOLOGICAL TABLE.

Ann. Chr.	Roman emperors.	Consuls.	Ecclesiastical Affairs.
159	Antonini Pii. 21 22	Plautius Quinctillus. Stattus Priscus.	
160	22 23	T. Vibius Barus. Ap. Annius Bradua.	
161	23 M. Aurelius L. Aelius Verus ad. Martii. } 1	M. Aurelius Cæsar III. L. Aelius Verus Cæsar II.	
162	1 2	Q. Junius Rusticus. Vettius Aquilinus.	Justin the martyr presents his other apology to the emperor in behalf of the Christians. The fifth persecution begun.
163	2 3	L. Papirius Aelianus. Junius Pastor.	Justin suffered martyrdom (probably about this time) at Rome, or at most, the next year.
164	3 4	C. Julius Macrinus. L. Cornelius Celsus.	Marcus and Timotheus martyred at Rome.
165	4 5	L. Arrius Pudens. M. Gavius Orfitus.	Upon pope Pius's martyrdom, Anicetus is advanced into the chair: though Eusebius and the Greeks according to their account, make his pontificate commence, Ann. Christ. 154, and accordingly fix the time of Polycarp's coming to Rome.
166	5 6	Q. Servilius Pudens. L. Fusidius Pollio.	
167	6 7	L. Aurelius Verus. T. Numidius Quadratus.	St. Polycarp, bishop of Smyrna, suffers martyrdom there, together with Germanicus and others.
168	7 8	T. Junius Montanus. L. Vettius Paulus.	Theophilus made bishop of Antioch, who learnedly defends the cause of Christianity against the Gentiles, Eusebius refers it to the following year.
169	8 9	Sosius Priscus. Q. Cælius Apollinaris.	Gervasius and Protasius undergo martyrdom about this time at Millain.
170	9 10	L. Julius Clarus. M. Aurelius Cethegus.	Melito, bishop of Sardis, and Apollinaris, bishop of Hierapolis, present their apologetics to the emperor for the Christians.

Ann. Chr.	Roman emperors.	Consuls.	Ecclesiastical Affairs.
171	M. Aure- lius L. Aelius Veri. } 10	L. Septimius Severus II. <i>al.</i> T. Tibinus Serenus.	Montanus and his accom- plices, authors of the new prophecy, begin now more plainly to discover them- selves, having craftily broached their errors some years before.
		11 Herennianus. <i>al.</i> C. Scoedius Natta.	
172	11	Claudius Maximus.	Tatian, heretofore Justin martyr's scholar, becomes author of the sect, called Encratitz. Bardesanes the Syrian in- fected with Valentinianism:
	12	Cornelius Scipio Orfitus.	
173	12	Claudius Severus.	Pope Anicetus crowned with martyrdom, having been bishop of Rome 8 years, 2 months, 7 days. Soter succeeds.
	13	T. Claudius Pompeia- nus.	
174	13	Annius Trebonius Gal- lus.	M. Aurelius's victory over the Quadi and Marcomanni in Germany, gained by the prayers of the Christian le- gion.
	14	L. Flaccus.	
175	14	Calpurnius Piso.	
	15	M. Salvius Julianus.	
176	15	T. Vitrasius Pollio.	
	16	M. Flavius Aper.	
177	16	L. Aurel. Commodus. Imp.	Soter being taken away by martyrdom, Eleutherus a Greek succeeds in the church of Rome. Athenagoras the Chris- tian philosopher of Athens is now supposed to have pre- sented his apology.
	17	Plautius Quinctillus.	
178	17	Vittius Rufus.	The foregoing year a per- secution raged horribly in France, wherein besides many others died Pothinus, bishop of Lyons, to whom succeeded Irenæus, the year following.
	18	Cornelius Scipio Orfitus.	
179	18	Imp. L. Aurelius Com- modus II.	The Cataphrygian heresy greatly prevails.
	19	Vespronius Candidus Verus.	
180	19	Bruttius Præsens II.	Julianus created bishop of Alexandria. Pantæus a Christian philosopher, opens the ca- techetic school at Alexan- dria.
	Commo- dus a Mart. 16. } 1	Sex. Quinctilius Gordia- nus.	

Ann. Chr.	Roman emperor.	Consuls.	Ecclesiastical Affairs.
181	Commodi 1 2	Imp. Commodus III. Antistius Burrhus.	The persecution against the Christians much abated.
182	2 3	Petronius Mamertinus. Trebellius Rufus.	Theodotion of Pontus, first a Marcionite, then a Jew, translates the Old Testament into Greek. The temple of Serapis at Alexandria burnt down.
183	3 4	Imp. Commodus IV. M. Aufidius Victorinus.	
184	4 5	M. Eggius Marullus <i>seu</i> Marcellus. M. Papirius Ælianus.	Commodus introduces the worship of Isis (formerly prohibited) into Rome.
185	5 6	Triarius Maternus. M. Atilius Metilius Bradua.	
186	6 7	Imp. Commodus V. M. Acilius Glabrio,	About this time Lucius a Prince of Britain is said to have sent letters to Pope Eleutherius to furnish him with preachers to publish the Christian faith in these parts. Origen born.
187	7 8	Tullius <i>seu</i> Clodius Crispinus. Papirius Ælianus.	Apollonius a great Philosopher, and (as St Hierom affirms) a senator, pleads his own, and the cause of the Christian religion before the senate, for which he suffers martyrdom.
188	8 9	C. Allius Fuscianus. Duillius Silanus.	The Capitol burnt by lightning, which destroyed the adjacent buildings, especially the famous Libraries.
189	9 10	Junius Silanus. Q. Servilius Silanus.	Demetrius ordained bishop of Alexandria, who sat 43 years. Serapion made bishop of Antioch, this, or as others, the following year.
190	10 11	Imp. Commodus VI. Petronius Septimianus.	Commodus will have himself accounted Hercules, the son of Jupiter, and accordingly habits himself; with other extravagant instances of folly.
191	11 12	Cassius Apronianus. M. Attilius Metilius Bradua II.	Julian a Senator, and many others said to be martyred about this time.

Ann. Chr.	Roman emperors.	Consuls.	Ecclesiastical Affairs.
192	Commodi 12 13	Imp. Commodus VII. P. Helvius Pertinax.	Pope Eleutherius having sat 15 years and 23 days, dies; in whose room Victor, an African, succeeds,
193	Pertinax a 1 Januar. Did. Julian <sup>9</sup> a Mart. 28. Severus a Maii 11 } <sub>1</sub>	Q. Sosius Falco. C. Julius Clarus.	
194	1 2	Imp. Severus II. Clodius Albinus Caesar II.	Clemens Alexandrinus Pantaenus's scholar and successor in the Catechetic school, was famous about this time. Pope Victor excommuni- cates Theodorus the heretic.
195	2 3	Q. Fl. Tertullus. T. Fl. Clemens.	Narcissus made bishop of Jerusalem. He is famous for miracles and an holy life.
196	3 4	Cn. Domitius Dexter. L. Valeri <sup>9</sup> Messala Priscus.	Pope Victor revives the controversy about the cele- bration of Easter, threatens to excommunicate the Asi- atic Churches, for which he is severely reprov'd by ma- ny, and especially by Ire- naeus. Several Synods holden to this purpose.
197	4 5	Ap. Claudius Lateranus. M. Marius Rufinus.	The Jews and Samaritans rebel, and are overcome, and their religion strictly forbid- den. Severus triumphs for that victory.
198	5 6	Tib. Aterius Saturninus. C. Annii <sup>9</sup> Treboni <sup>9</sup> Gallus.	
199	6 7	P. Cornelius Anulinus. M. Aufidius Fronto.	Severus creates his son Antoninus emperor, his son Geta Caesar, and bestows a large donative upon the sol- diers, which gave occasion to Tertullian to write his book De Corona.
200	7 8	Tib. Claudius Severus. C. Aufidius Victorinus.	The Christians at Rome severely treated by Plauti- anus Prefect of the city, and in Africa by Saturninus the Proconsul. Tertullian writes his A- pologetic either this, or the following year.

Ann. Chr.	Roman emperor.	Consuls.	Ecclesiastical Affairs.
201	Severi 8	L. Annius Fabianus.	Pope Victor after 9 years, and 2 months, being martyred, leaves the place to Zephyrinus.
	9	M. Nonius Mucianus.	Tertullian presents his discourse to the president Scapula.
202	9	Imp. Severus III.	The sixth persecution; wherein Leonidas, Origen's father suffers martyrdom at Alexandria: Irenaeus at Lyons in France.
	10	Imp. Antoninus Caracalla.	
203	10	P. Septimius Geta.	Origen a very youth sets up a grammar school at Alexandria, and becomes famous.
	11	L. Septimius Plautianus.	At 18 years of age he is preferred by Demetrius the bishop to be instructor of the Chatechumens.
204	11	L. Fabius Chilo Septimius.	The Secular games celebrated at Rome, upon which occasion, probably, Tertullian wrote his book De Spectaculis, and it may be that De Idololatria.
	12	M. Annius Libo.	
205	12	Imp. Antoninus Caracalla II.	
	13	P. Septimius Geta Cæsar.	
206	13	M. Nummi9 Annius Albin9	Origen makes the famous attempt upon himself, in making himself an Eunuch.
	14	Fulvius Æmilianus.	
207	14	M. Flavius Aper.	Tertullian writes against the Marcionites; and his book De Pallio, and was then (probably) made Presbyter of Carthage.
	15	Q. Allius Maximus.	About this time Minucius Felix is supposed to publish his dialogue called Octavius.
208	15	Imp. Antoninus Caracalla III.	
	16	P. Spetimus Geta Cæsar II.	
209	16	T. Claudius Pompeianus.	
	17	Lollianus Avitus.	
210	17	M. Acilius Faustinus.	
	18	C. Cæsonius Macer Rufinianus.	

Ann. Chr.	Roman emperors.	Consuls.	Ecclesiastical Affairs.
211	Severus 18 Antoninus Caracalla a 4 Febr. } 1	Q. Epidius Rufus Lollia- nus Gentianus. Pomponius Bassus.	
212	1	M. Pompeius Asper.	Alexander a Cappadocian bishop, made bishop of Je- rusalem.
	2	P. Asper.	
213	2 3	Imp. Caracalla IV. P. Cælius Balbinus.	
214	3 4	Silius Messala. Q. Aquilius Sabinus.	A disputation held at Rome between Caius and Proclus one of Montanus's disciples ; whereupon Pope Zephyrin excluded Proclus and Tertulian communion with the church of Rome, which occasioned Tertul- lian's starting aside to Mon- tanus's party.
215	4 5	Æmilius Lætus. Anicius Cerealis.	Tertullian writes against the Orthodox, against whom he inveighs under the name of Psychici.
216	5 6	Q. Aquilius Sabinus II. Sex. Corn. Annulinus.	
217	6 7 Maerinus & Diadu- men. F. a } 1 10 April.	Bruttius Praesens. Extricatus.	A Greek translation of the Bible, called the fifth edi- tion, found in a hogshead at Jericho, inserted by Origen into his Octapla.
218	2 Antoninus Ela- gabalus a 7 Jun. } 1	Anton. Diadumenus Caesar. Adventus.	
219	1 2	Imp. Elagabalus II. Licinius Sacerdos.	Pope Zephyrin dies. He sat 22 years and so many days. Succeeded by Callistus.
220	2 3	Imp. Elagabalus III. M. Aurelius Eutychia- nus Comazon.	Julius Africanus a famous Christian writer, sent upon an embassy to the emperor, for the rebuilding of Nicopo- lis (anciently Emmaus) a city in Palestine.
221	3 4	Annius Gratus. Claudius Seleucus.	
222	4 Alexander Mam- a Martii. 6. } 1	Imp. Elagabalus IV. M. Aurelius Severus Alexander Caesar.	Hippolytus bishop of Por- tus composes his Paschal canon.

Ann. Chr.	Roman emperors.	Consuls.	Ecclesiastical Affairs.
223	Alexandri. 1	Maximus.	Among the famous men of this time was Ulpian the lawyer, who collected all the imperial edicts formerly published against the Christians.
	2	Papirius Ælianus.	
224	2	Claudius Julianus.	The Christians cruelly persecuted at Rome, at the instigation of Ulpian the great lawyer. Pope Callistus martyred, after he had sat 5 years, 1 month, 12 days. Urban chosen in his room.
	3	Claudius Crispinus.	
225	3	L. Turpilius Dexter.	
	4	M. Maecius Rufus.	
226	4	Imp. Alexander II.	
	5	C. Quinctilius Marcellus.	
227	5	D. Cælius Balbinus II.	Hippolytus, bishop of Portus, suffers martyrdom.
	6	M. Clodius Pupienus Maximus.	
228	6	Vettius Modestus.	Origen ordained presbyter by Alexander, bishop of Jerusalem, and Theoctistus of Cæsarea.
	7	Probus.	
229	7	Imp. Alexander III.	The sixth Greek edition found at Nicopolis.
	8	Dio Cassius, historians.	
230	8	Calpurnius Agricola.	Origen prosecuted, and synodically condemned by Demetrius bishop of Alexandria.
	9	Clementinus.	
231	9	T. Claudius Pompeianus.	Origen resigns up his catechetical school to his scholar Heraclas, who is soon after chosen bishop of Alexandria. Pope Urban beheaded.... He is succeeded by Pontianus.
	10	Felicianus.	
232	10	Julius Lupus.	Origen departs from Alexandria, and fixes his residence at Cæsarea in Palestine. Plotinus becomes Ammonius's scholar at Alexandria.
	11	Maximus.	
233	11	Maximus II.	
	12	(Ovinus Paternus.	
234	12	Maximus III.	Pontianus bishop of Rome banished into Sardinia.
	13	Urbanus.	



# A CHRONOLOGICAL TABLE.

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Ann. Chr.	Roman emperors.	Consuls.	Ecclesiastical Affairs.
235	Alexandri. 13 14	L. Catilius Severus.	Maximinus raises the seventh persecution against the Christians.
	Maximinus a 18 Martii. } 1	L. Ragonius Urinatius Quintianus.	Origen writes his exhortation to Martyrdom. Pope Pontianus suffers martyrdom in Sardinia. Anterus succeeds in the chair
236		1 Imp. Maximinus.	Anterus scarce having possessed his place one month, is slain; and Fabian elected in his room.
		2 C. Julius Africanus.	
237		2 P. Titius Perpetuus.	
	Pupienus Barbinaus a Martii 26. } 3	L. Ovinus Rusticus Cornelianus.	
238		1 M. Ulpius Crispinus.	
	Gordianus a mense Martii. } 1	C. Nonius Proculus Pontianus.	
239		1 Imp. Gordianus.	Zebinus, bishop of Antioch, dies; Babylas is chosen to that See.
		2 M. Acilius Aviola.	
240		2 Vettius Sabinus.	About this time Origen is thought to have taken his second journey to Athens, where he finished his commentaries upon Ezekiel.
		3 Venustus.	
241		3 Imp. Gordianus II. T. Claudius Pompeianus II.	
242		4 C. Aufidius Atticus.	
		5 C. Asinius Prætextatus.	
243		5 C. Julius Africanus.	Origen is sent for into Arabia, where he disputes with, and converts Beryllus from his unsound and erroneous opinions.
		6 Æmilius Pappus.	
244		6 Fulvius Æmilianus.	
	Philippus a mense April. } 1	Peregrinus.	
245		1 Imp. Philippus.	
		2 Tib. Fabius Titianus.	
246		2 Brutius Præsens.	Dionysius, one of Origen's scholars, and successors in the schola Keryxismos, made bishop of Alexandria.
		3 Nummius Albinus.	

## A CHRONOLOGICAL TABLE.

Ann. Chr.	Roman emperors.	Consuls.	Ecclesiastical Affairs.
247	Philippi. 3	Imp. Philippus II.	The Annus Millesimus ab U. C. begun this, ended the following year, and celebrated by the emperor with all imaginable solemnity and magnificence.
	4	M. Philippus F. Cæsar.	
248	4	Imp. Philippus III.	Cyprian chosen bishop of Carthage.
	5	M. Julius Philippus F. II.	
249	5	Fulvius Æmilianus II.	A tumult raised at Alexandria by an impostor, gives occasion to a preliminary persecution against the Christians there.
	6		
	Decius a } Maii. } 1	Vettius Aquilinus.	
250	1	Imp. Messius Decius.	The eighth persecution raised by Decius. St. Cyprian in retirement. Pope Fabian martyred.... After whose decease a vacancy in that See for above a year, Novatian endeavouring to thrust himself in.
	2	Annius Maximus Gratus.	
251	2	Imp. Decius II.	Great schisms in the African churches about the lapsed. Cornelius elected bishop of Rome.
	3		
	Gallus & Volusianus F. a Dec. } 1	Q. Etruscus Decius F. Cæsar.	
252	1	Imp. Trebonianus Gallus II.	The Novatian doctrines condemned in a synod of 60 bishops of Rome. The emperors renew the persecution begun under Decius. A great mortality throughout the world.
	2	C. Vibius Volusianus.	
253	2	C. Vibius Volusianus II.	Cornelius first banished, recalled, cruelly beaten, and at last beheaded. Lucius succeeds him.
	3		
	Valerianus cum Gallieno F. a Dec. } 1	M. Valerius Maximus.	
254	1	Imp. Licinius Valerianus II.	Origen dies, and is buried at Tyre. Valerian the emperor at first a great patron of the Christians.
	2	Imp. Gallienus.	
255	2	Imp. Valerianus III.	Pope Lucius, after one year and three months, suffers martyrdom. Stephen, a Roman, chosen to be his successor.
	3	Imp. Gallienus. II.	

Ann. Chr.	Roman emperors.	Consuls.	Ecclesiastical Affairs.
256	Valeriani. 3	M. Valerius Maximus.	The great controversy about the re-baptizing such as had been baptized by heretics hotly ventilated. The heats between Cyprian and Stephen of Rome.
	4	M. Acilius Glabrio.	
257	4	Imp. Valerianus IV.	The ninth persecution begun by Valerian. Sabellius confounds the persons in the Trinity, and spreads his heresy.
	5	Imp. Gallienus III.	
258	5	M. Aurelius Memmius Fuscus.	Pope Stephen slain Aug. 2. which others refer to the foregoing year. Sixtus succeeds. St. Cyprian beheaded at Carthage, Sept. 14.
	6	Pomponius Bassus.	
259	6 Gallienus solus, capto Valer.	Fulvius Æmilianus. <i>al.</i> Gallienus IV.	Pope Sixtus and his deacon Laurentius receive the crown of martyrdom. Dionysius succeeds in the See of Rome.
	7	Pomponius Bassus II. <i>al.</i> Valerianus <i>jun.</i>	
260	7	Cornelius Secularis.	Paul of Samosata made bishop of Antioch. Gallienus stops the persecution against the Christians.
	8	Junius Donatus.	
261	8	Imp. Gallienus IV.	Dionysius, bishop of Alexandria, writes to pope Dionysius to vindicate himself from the suspicion of Sabellianism charged upon him.
	9	Volusianus.	
262	9	Imp. Gallienus V.	Æmilian attempts to make himself emperor, and besieges Alexandria, where the Christians are reduced to great straits.
	10	App. Pompeius Faustinus.	
263	10	Nummius Albinus.	
	11	Maximus Dexter.	
264	11	Imp. Gallienus VI.	
	12	Æmilius Saturninus.	
265	12	Valerianus Cæsar II.	A synod held at Antioch against Paulus Samosatenus the bishop of it. Dionysius, bishop of Alexandria, and Gregory, bishop of Neocæsarea depart this life.
	13	L. Cæsonius Lucillus Macer Rufinianus.	
266	13	Imp. Gallienus VII.	Hymenæus ordained bishop of Jerusalem.
	14	Sabinillus.	

Ann. Chr.	Roman emperor.	Consuls.	Ecclesiastical Affairs.
267	Galienus 14 15	Ovinus Paternus. Arcesilaus.	
268	Claudius } a Mart. 1	Ovinus Paternus II. M. A. C. C.	Claudius the emperor per- secutes the Christians at Rome.
269	1 2	M. A. C. C. Claudius. Ovinus Paternus III.	
270	2  Aureli- anus } a Mart.	Flavius Antiochianus.  Aurilius Orfitus.	Another Synod held at Antioch, wherein Paul of Samosata is condemned and deposed, and Domnus placed in his room. Pope Dionysius dies, De- cember 26.
271	1 2	Imp. Aurelianus. Pomponius Bassus al. C. Jul. Capitolinus.	Felix chosen Bishop of Rome.
272	2 3	Quietus. Voldumianus.	Many suffer martyrdom about this time.
273	3 4	M. Claudius Tacitus. Furius Placidianus.	
274	4  5	Imp. Aurelianus II.  C. Julius Capitolinus.	Zenobia queen of the Pal- myreni, a Jewess, and (if some might be credited) a Christian, overcome by Au- relian, and carried in tri- umph to Rome.
7 5	5 Tacitus } a 25 Sep.	Imp. Aurelianus III. T. Nonius Marcellinus.	Pope Felix crowned with martyrdom, after he had sitten 4 years and 5 months. His successor was Eutychi- anus a Tuscan.
276	1 Florianus } April 12. Probus a } Jul. 1.	Imp. M. C. Tacitus II.  Fulvius Æmilianus.	
277	1  2	Imp. Aurelius Probus.  Anicius Paulinus al. M. Furius Lupus.	The Manichæan heresy springs up, planted by Manes a Persian, originally called Curbicum, the author of that wild and execrable sect.
278	2  3	Imp. Probus II.  M. Furius Lupus al. Virius.	Anatolus bishop of Laod- cea, eminent for his skill in philosophy and humane learning. He had formerly been colleague with Theo- tecneus bishop of Caesarea in Palestine. Cyrillus the 18th bishop of Antioch.

Ann. Chr.	Roman etapepera.	Consuls.	Ecclesiastical Affairs.
279	Probi. 3	Imp. Probus III. Ovinus Paternus al. C. Junius Tiberianus.	
280	4	Junius Messala.	
	5	Gratus.	
281	5	Imp. Probus IV.	Theonas created bishop of Alexandria, the 15 bishop of that church.
	6	C. Junius Tiberianus.	
282	6 7. Carus cum F.F. Numeria- no, Cari- no Aug. 12. } 1	Imp. Probus V.  Pomponius Victorinus.	
283	1 2	Imp. M. Carus. M. A. Carinus Cæsar.	
284	2  Dioclesi- anus a Sept. 17. } 1	Imp. Carinus.  Imp. Numerianus.	Eutychianus, bishop of Rome, crowned with martyrdom, December 8. His successor was Caius, a Dalmatian, and a kinsman (as is said) of Dioclesian. The Dioclesian æra begins here.
285	1 2	Imp. Dioclesianus II. Aristobulus.	
286	2  3	Maximus Junius Priscillianus.  Vettius Aquilinus.	* The Thebæan legion under the command of Mauricius, being sent to attend upon Maximian in his expedition against the Bagaudæ, and refusing to do sacrifice, are first decimated, and then universally destroyed at Octodurus in France.
287	3  4	Imp. Dioclesianus III.  Imp. Maximianus Herculeus.	Dioclesian and Maximian write to the proconsul of Africa to punish the Manichees, to burn their books, execute their persons, and confiscate their estates.
288	4 5	M. Aurelius Maximus. Pomponius Januarius.	

\* Though this seems the most proper period for the martyrdom of the Thebaean legion when Maximian was sent against the rebels in France; yet is it said in the acts of their martyrdom, that in their journey out of the east, they came to Rome, and were confirmed in the faith by Marcellinus then bishop of it. Which if so, they could not suffer sooner than Ann. Chr. CCXCVI. when Marcellinus succeeded in that see.

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